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A table of contents for the *Calcutta Christian Observer* can be found here:

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 66.—November, 1837.

* * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

CONTENTS.

	Page		Page
I.—The South Sea Islands,	565	MISSIONARY AND RELIGIOUS INTEL- LIGENCE.	
II.—Chapter of Correspondence :		I.— <i>India.</i> 1.—Missionary and Ec- clesiastical Movements,	619
1.— <i>Khair-Khwáh</i> i Hind, ..	584	2.—Ladies' Society for Native Female Education,	<i>ib.</i>
2.—Maternal Associations, ..	585	3.—Bengal Auxiliary Mission- ary Society,	<i>ib.</i>
3.—Suggestion in reference to the translation of the Name of the Redeemer,	587	4.—Mrs. Wilson's Refuge,	620
4.—Lines on the Death of the Rev. Jacob Thomas,	588	5.—Education Societies and Presses,	<i>ib.</i>
III.—Connexion of the British Indian Government with the Idolatries of India,	589	6.—Medical Missionaries,	<i>ib.</i>
IV.—Specimens of Artificial Verses,	601	7.—Slavery,	621
V.—Character and influence of Mahomedanism in India,	605	8.—State of feeling in Britain towards British India,	<i>ib.</i>
POETRY.		9.—Departure of the Governor General and Suite for the Up- per Provinces,	622
The Lost City,	609	10.—Death of Sir Benjamin H. Malkin,	<i>ib.</i>
REVIEW.		11.—Funeral Sermon for Ma- hesh Chandra Ghos,	<i>ib.</i>
A Charge delivered to the Clergy of the Diocese of Madras, &c. at the Primary Visitation, by the Right Rev. Daniel Corrie, L. L. D.	614	II.— <i>Bombay.</i> 1.—Conversion of Natives,	623
		2.—Ladies' School Society, . . .	<i>ib.</i>
		Meteorological Register,	624

Calcutta :

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I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

EDITORIAL NOTICES.

Since our last, favors have been received from "Cinsurensis"—"Δ."—"φίλος." "R. C. M." "J. S." and "A Friend to Maternal Associations." The "Notæ" unavoidably postponed, also the paper on "Sailors." "Female Education" in an early number. If any of our friends could provide us with statistics or other information on the subject of East Indian slavery, we shall be obliged. Many thanks for the map of Berhampore.

THE NEW YEAR.

New Subscribers.

The Editors would call the attention of their Missionary and other friends to the fact that the New Year is fast approaching, the period when many *old* Subscribers will be leaving India, when it will be necessary to endeavour to obtain new Subscribers for the Observer. The present issue is about 320, and could it be raised to 400 with other arrangements which will be announced at the opening of the year, the Editors would be able to hand over to the Tract Society Rs. 1000 Annually. The Editors are not without the hope that the additional 80 Subscribers will be obtained, and for the encouragement of our friends to solicit Subscribers we often receive letters thanking us for forwarding the work to retired stations.

New Correspondence.

The Editors beg also to remind their respected correspondents that the season for itinerating and observation is at hand, and that they can most effectually serve the interests of the periodical by communicating the result of their observations on the manners and customs of the people. A list of subjects on which information is required will be found in the advertisement of our contemporary the O. C. S. in another page. Let the friends of the Tract Society and the Observer remember, that if they would serve the one and render the other interesting, they must endeavour to increase the number of Subscribers and forward interesting papers.

COMMISSION AGENCY.

NOTICE.—Orders from Residents in the Mofussil, for every description of Supplies, will be received and executed on the most moderate terms by the undersigned if accompanied with a remittance, or reference for payment on their Agents in Calcutta.

G. C. HAY.

Calcutta, No. 99, Dharamtallah, }
September 1st, 1837.

NATIVE FEMALE SCHOOL SOCIETY.

The object of this useful institution is to train up the female children of Native Christians and orphans to habits of domestic industry, and to instil into their minds the principles of true religion; and the better to effect this desirable object, the children have been placed entirely under the superintendance of Mrs. Campbell at the Society's establishment, No. 1, Circular Road, Calcutta.

Donations and Subscriptions will be thankfully received by Mrs. Campbell, or the Editors.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 66.—November, 1837.

I.—*The South Sea Islands.*

THE narratives of those enterprising navigators, who in the early part of the reign of George III. explored the vast expanse of the Pacific Ocean, awakened in the minds of many an interest almost unprecedented. The minds of men dwelt upon the isles of the ocean, which had been described in such glowing colours, as so many specimens of fairy land, as spots realizing the fabled beauties of the gardens of the Hesperides, and all that poets had sung regarding the blessings of the golden age, when the earth spontaneously gave forth her stores, and everlasting spring covered the face of nature with ever-blooming flowers, and never-fading verdure. The uncultivated children of nature who inhabited these specks of the mighty deep, were regarded by sentimentalists as in possession of earth's highest happiness, and as verifying in actual reality what had been truly regarded as merely the speculations of sentimental poetry, and the dreamings of diseased imaginations. Amid much that was truly beautiful and highly interesting, the worse features of the picture were overlooked, or altogether cast into the back ground. While the mind could dwell upon the beauties of nature, the almost spontaneous superfluity which, in many instances, covered a partially cultivated soil, the delicious mildness of a climate never subjecting the human frame either to the extreme cold of winter or the exhausting heat of other tropical lands; the savage cruelty, the horrible barbarity and unmeasured licentiousness, which existed unrestrained and unmoderated, were forgotten: the relentless rage which mingled with and stimulated to the dismal horrors of savage war, the human sacrifice, the exposure of helpless infants, the appalling details of cannibalism, all were disregarded. So is it always. The sentimental enthusiast clothes every thing in the garb which imagination suggests, or he directs his eye only to the pleasing and the beautiful. The

harsher features of the picture, the marring inconsistencies, all that is disagreeable and repugnant, exert no influence. They may be seen but they are not looked at. Those specimens which, to the eyes of more impartial observers, exhibit human nature in all its deformity and depravity, and display in bold relief the universal wickedness and degeneracy of man, are neglected by the sentimentalist, as he dwells with absorbing delight upon the spectacle of man, in savage freedom, roaming at large amid the woods and dells of his native isle, plucking his food from the overhanging boughs, and satisfying his thirst at the crystal stream.

The Christian Philanthropist surveys the picture with feelings of a very different character. In proportion to the degree of the beautiful which is presented to him in the panorama which he beholds, so does he lament the features which mar its loveliness, and the objects which at once tell him that after all he is only viewing human nature, varied a little indeed by the different circumstances but still the same in all the great outlines, enslaved by wicked passions, a victim to the evil lusts of unregenerated hearts. The whole exhibition strongly illustrates to him the descriptions of fallen man which are unfolded in the sacred volume. He sees at once how correctly the deluded mortals who pass before him, are represented in the word of God, as living in darkness, as being deprived of the invigorating beams of the sun of righteousness. Their reason and understanding are overshadowed, and their whole mental energy is vitiated. They are "children that are corruptors;" for God has manifestly given them up to their vile affections and lusts; the thickest moral and religious darkness overshadows them, and they are degraded below the brutes that perish. Their manners are simple, unaffected and cheerful; but dark, unrelenting and cruel revenge lurks in their hearts. They are unsophisticated by the false polish of artificial politeness; but duplicity, falsehood and deadly hatred are the offspring of their darkened minds. How does the Christian behold all this? Is he less capable of viewing with admiration the beauties of nature, than the enraptured sentimentalist who can open his eyes only upon the agreeable and beautiful? Is he less capable of appreciating the excellencies of men, than the advocate of savage ignorance and unrestrained liberty? No, he can view both sides of the picture, and allow every object to have its due influence. The lovely and the grand call forth his affection and admiration. The hateful, the monstrous, and whatever mars the harmony of the objects of his contemplation excite him to make active exertions to counteract their influence, and establish in their place something which shall be more in accordance with his ideas

of the beauty, not of the natural merely, but of the moral landscape.

While then, the descriptions of the islands and inhabitants of the South Seas were furnishing amusement to old and young—while sentimentalists were enjoying the contemplation of what seemed to them to realize their dreams—while sensualists and worldlings were working mischief and augmenting, in a high degree, the evils which already existed—persons of a different mind were also maturing their plans. The attention of Christians began to be directed to the dark places of the earth, and they seemed to hear, as Paul did of old, a voice calling upon them in the name of the Lord, “Come over and help us.”

The London Missionary Society fixed upon the South Sea Islands, as the scene of the first attempt, under their auspices, to convert the heathen unto God. Without entering into the particulars of the arrangements which they made, or giving our opinion either in approbation or disapprobation of the plan which they adopted, suffice it to say that a mission was established in the Society Islands and other groups, chiefly with the view of making known “the glad tidings of great joy” conveyed in the gospel of the grace of God; but embracing also a plan for the introduction of various mechanical arts among the untaught natives of these islands. At first the gloom of disappointment hung over the enterprise. In some islands the natives became jealous of the interference of the missionaries in their affairs;—hostility was awakened; some missionaries were slain, and others obliged to flee. In Tahiti (we prefer the old name Otaheite, from association), alone was there a remnant left, and these continued to prosecute their labours for many years without any apparent beneficial result of their exertions. The scoffer and the infidel began to exult. The enterprise was regarded by many as visionary, and its supporters as the dupes of enthusiasm. The voice of malignity was raised against the missionaries, and those who spent and were spent in the service of God were held up to the world as ignorant, selfish, time-serving and sensual men. We do not mean to say that every thing which the missionaries did was judicious,—we do not mean to say that every individual of the body who went to the South Sea Islands was blameless;—this were to affirm of men, what could be affirmed only upon the supposition of their being perfect models of virtue and godliness. Yet it cannot be denied that much disinterestedness was manifested, that much patience, labour and faith were called forth; and it appears to us that calumny was heaped upon those who by their conduct put to shame the accusers that presumed to traduce them. In the face of much opposition from those to whom they addressed them-

selves, and under all the obloquy which the infidel and the sensualist heaped upon them, they persevered in their course for many a long year. At length the fruit which they had long anxiously expected, began to appear, and that too at a time when some of the directors of the Society in England, "discouraged by many years of fruitless toil," "entertained serious thoughts of abandoning the mission altogether." Some venerable friends, however, of the interesting enterprize remained firm, and even pledged every thing in support of it. It was proposed "that a season of special prayer for the divine blessing should be observed." The proposition was agreed to, and letters of encouragement were written to the missionaries; and while the vessel which carried the letters was on her passage to Tahiti, another vessel was conveying to England, not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, before they "call I will answer, and while they are yet speaking I will hear." "From that time to this" continues Mr. Williams* "one rapid series of successes has attended our labours, so that island after island, and group after group, have in rapid succession been brought under the influence of the gospel: so much so, indeed, that at the present time, we do not know of any group, or any single island of importance, within 2,000 miles of Tahiti in any direction, to which the glad tidings of salvation have not been conveyed."

With what success the message has been delivered in many of these islands, Mr. Williams furnishes us with abundant means of judging. The very interesting "Narrative of missionary enterprises in the South Sea Islands," which he has laid before the public, testifies that in the very region, where it was insinuated that the utter futility of missionary exertions had been plainly manifested, we are to look for some of the brightest triumphs of the gospel in modern times. Misrepresentations of the purest intentions are by no means uncommon among men;—but it is lamentable to reflect, that such misrepresentations should have in many cases more influence, even upon the intelligent portion of society, than the simple statements of truth; and that in consequence of the parties against whom the charge is made having to speak in their own defence, their averments are received with more jealous caution, than the accusations of the malignant traducer. Hence it was that for many years the statements of Kotzebue had more weight with many than those of the

* A Narrative of Missionary Enterprises in the South Sea Islands, &c. &c. By John Williams, of the London Missionary Society. J. Snow, 26, Paternoster Row, London; Thacker and Co. Calcutta.

persevering men who were wearing out the strength of their years in the blessed work of sowing the seed of life. And yet we may estimate the amount of confidence which ought to have been placed in Kotzebue's narrative, when we read the following passage in Mr. Williams' book—"As I may not have occasion to refer to this individual (Kotzebue) again, I shall embrace the present opportunity of saying, that his 'new voyage round the world,' so far as it relates to Tahiti, is *one tissue of falsehoods*, containing accounts of persons who never existed and lengthened histories of events which never occurred." The interesting narrative of Capt. Beechy has also tended to lessen the importance of missionary exertions in the minds of many; but there are reasons for supposing that, had he sought better information regarding the subjects which he alludes to, in connection with the conversion of the natives, he would have drawn more correct conclusions than mere impressions could enable one altogether ignorant of the language of the natives, to do. We are the more impressed with the conviction of this, when we view the candid and straightforward manner in which the Hon'ble Captain Waldegrave of H. M. S. Seringatam, endeavoured to ascertain the amount of real scriptural knowledge, and real conviction of the truth, which the natives of Raiatea possessed. The result of the investigation which he and several of his officers, and the chaplain of the vessel made, was most satisfactory. The testimony of this gallant officer, and that of the Right Hon'ble Lord Byron, Captain of the Blonde frigate, is sufficient to set at rest the surmises of hundreds of speculators, who form their opinions, without careful inquiry, upon momentary impressions, and suspicious imaginings. Besides, let it be remembered, that were one of the sincere and simple-minded Christians of the South Sea Islands to be landed in any of the crowded seaports of Christian Britain, until he really saw the churches and chapels, and the public observance of the ordinances of religion by a portion of the population, he would have some difficulty in coming to a decided conclusion, whether or not the people around him had even heard of the redemption vouchsafed to man in the gospel; or, if the many profane oaths which would doubtless reach his ear, convinced him that they had heard of the true God and the Saviour, yet would he be apt to say, within his heart, "Is this the land of Christian light.—of bible and missionary societies? Where are they who love the Saviour and revere his holy name? who hate sin and all manner of iniquity? Have the infidels triumphed and expelled the faithful ones from the land, so that the sacred and holy name of the Most High is only mentioned in blasphemy, and to add emphasis to the boastings of the profligate and licentious?"

But we are detaining our readers too long from the details of Mr. Williams. He was an eye witness of much that has taken place in the islands of Polynesia, and after introducing him to our readers we shall let him speak for himself. The successful progress of Christianity had commenced before Mr. Williams embarked for the purpose of sharing in the labours of his fellow evangelists; but he has been the honoured instrument of bearing "the glad tidings of great joy" to groups whither the sound of the gospel had not previously gone forth. He joined the mission in 1817, and the immediate scene of his labours was the island of Raiatea, one of the Society group. The narrative, however, does not refer to his labours in that island, except incidentally. Much has been said of the Society Islands by others; Mr. Williams, therefore, confines himself principally to the circumstances connected with the introduction and propagation of the gospel in the two groups known under the names of Hervey's Islands and Samoa or Navigator's Islands. Besides the interesting detail of his own immediate labours, we find in the book many marks of an intelligent mind. The author is an observer of nature, and without any pretence to accurate scientific knowledge, displays considerable acquaintance both with natural history, and geography. We shall follow him, however, rather as the herald of Salvation, and extract some of those passages that unfold the interesting and wonderful revolutions which so suddenly followed his visit to some of the Islands.

Many who read the volume may not see the hand of Providence so distinctly as Mr. Williams thinks he has done, in many of the occurrences which he has related. This may arise, however, from a want, on their part, of the habit of referring, not to say the common occurrences of every-day life, but even the more striking events which give rise to important changes in the whole circumstances connected with their earthly career and future prospects, to the over-ruling direction of Him by whom even the very hairs of their heads are all numbered. Worldly-minded men are ever apt rather to trace the chain of natural events and secondary causes, than to look beyond these to the great and Primary Cause of all the movements which take place around them. They are too apt to refer that to the wisdom and foresight of man, which ought to be referred to the immediate power and direction of a Divine Providence, that operates with or without the agency of the creatures, but may make the weakest vessel the instrument of good. Many may see in the sudden and effectual revolutions which caused the overthrow of the idols and the burning the *maraes*, the operation of worldly motives, and the sudden evolutions of mere caprice, or the blind obedience of the ignorant multitude to the will of their superiors. There

may have been all of these motives at work, still this will not prove that the whole was not accomplished under the immediate control of the all-seeing providence and almighty power of God. For whatever may prompt men to forsake idolatry and become earnest inquirers after that which is true, when the change is complete a good work is done; and there is nothing wrong in supposing that the Almighty Disposer of events overrules the passions of men for their own welfare; and hems them in, so to speak, until the combination of various circumstances conspires to urge them forward in the way of truth. We would not for one moment argue upon the principle that the end will justify the means; or say that the servants of God should hold out any allurements to their fellow sinners which strict morality, correct judgment, and religious sincerity would not sanction. Nor in this case do we require to do so; for the narrative before us does not lead us to suspect that the missionaries to the South Sea Islands can be charged with having so acted. We merely mean to say that the Supreme Governor may overrule the caprice and worldly motives of men for the accomplishment of his own purposes; yea, that he can make "even the wrath of man to praise him." That such has been the case in many of the instances brought under our notice by Mr. Williams, is beyond doubt. For we cannot suppose, that, at the very time, when, under the influence of some sudden impulse, the idolators were assiduously destroying, with unanimous exertions, the monuments and the objects of their worship, they did so from any clear views which they had of Divine truth, or from any strong conviction of the errors of idolatry and its attendant influences. In many cases, after idolatry was openly renounced, much laborious exertion was necessary to make the untutored minds of the unpolished savages, familiar with the gracious provision which God has prepared for men, in the dispensation of his grace and salvation by the gospel of his Son. But when circumstances are so ordered that multitudes of those who previously bowed down to stocks and stones, all at once become steady hearers of the word, and earnest inquirers after the way of salvation, it is then most manifest that the hand of Divine Providence is stretched out in behalf of his people! And how wondrous and unsearchable are the ways of Jehovah! The same fruit which appeared not in Tahiti for fifteen long years, was exhibited in rich abundance in some of the islands which Mr. Williams visited, in less than so many months. And it will be interesting, in perusing the following extracts, to notice the zeal, and activity, and success of the native agents, who in most instances were the pioneers, of the way. The keen ardour with which they declared their readi-

ness to be set apart for the work of missionaries, and their willingness to leave country, relations and friends, for the promotion of the kingdom of their Lord and Master, are sufficient to put to shame multitudes in our own Christian land, who would be "lords over God's heritage," but find some ready excuse for not becoming heralds of the truth to those who are yet sitting in darkness, miserable slaves to the destroying errors of superstition and blind prejudice.

The minds of the people of Raiatea were awakened to the importance of making diligent exertions for extending the knowledge of the gospel, by circumstances which took place in the island of Rurutu about 350 miles south of Raiatea. An epidemic of an unusually fatal nature had desolated that island. The people began to suppose that the gods meant in anger to devour them; and under the conduct of a chief named Aura, a numerous party embarked and put to sea, for the purpose of seeking an asylum in some more favoured land. They landed upon the island of Tubuai, and having recruited their strength, resolved upon returning to their native isle. There were two canoes. The crew of one were nearly all lost. Aura and the other landed on the island of Maurua where the population were Christian. Having heard something of Christianity, and that there were white men from a far country who had come to the neighbouring islands to bring glad tidings, they resolved to go in "search of those who could explain more fully to them the nature of the astonishing news which they had heard." They landed on Raiatea and becoming acquainted with the truth, were desirous of carrying information concerning it to their countrymen. The Captain of a vessel who touched at Raiatea offered to convey them and also the teachers who were to accompany them. Mr. Williams' narrative gives the following account of the arrangements made, and the success which followed this interesting expedition.

"We assembled the members of our congregation, mentioned Aura's desire, and inquired who among them would go as teachers to the heathen of Rurutu? Two of our deacons, who were amongst our best men, came forward, and, we hope, with the spirit, as well as in the language of the prophet, said 'Here are we; send us.' They were therefore set apart to the work by an interesting service. The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does not materially differ. Thus we equipped them for this expedition as well as our means would allow.

"After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the

hethen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters we received, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience, when they shout, 'The kingdoms of this world are become the kingdoms of our God and of his Christ.'

"A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

"The chapel was lighted up with ten chandeliers, made of wood neatly turned; cocoa-nut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance, and called forth expressions of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

"Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed—

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called "*Te mau Atua*," or *the gods*; now they are called "*Te mau Vuru ino*," or "*evil spirits*." Their glory, look! it is birds' feathers, soon rotten; but our God is the same for ever.'

"Tamatoa, the king, also addressed the meeting; and perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth, as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"Let us," said he, 'continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesu's blood, then God will become our friend, and Jesu our brother.'

"He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced great impression, said,

"Look at the chandeliers! Oro never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of Rurutu, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that

others may enjoy the same benefits.' 'Angels,' added Uaeva, 'would rejoice to be employed by God to teach the world this Gospel of Christ.' "

Some interesting facts are mentioned, regarding the kind assistance which the natives of this island afterwards afforded to Captain Chase of the *Falcon*, an American whaler, and the faithfulness with which they protected the property which he entrusted to their care. The deputation sent out by the London Missionary Society to visit their missions in the South Seas, visited this island "some twelve or fifteen months after the introduction of the Gospel." We give an extract to show the rapid progress which improvement had made in that short period. The first two or three sentences are the remarks of the deputation.

"Now the designs of God, in sending us winds which we thought adverse, were explained, in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the Gospel had reached its shores.' A pier, a quarter of a mile in length, had been constructed of vast coral blocks, as at some of the Society Islands, which afforded a convenient landing-place. We were kindly invited to the houses of the missionaries, when we received every possible attention both from them and from the natives, who supplied us with baked pigs, fowls, and yams in profusion.

"Besides the two comfortable houses of the Missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native Missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the 'word of God,' which in these islands is really going 'forth conquering and to conquer.' These were 'spears,' not, indeed, 'beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here 'learn war no more,' but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

"Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought!'"

Animated by the triumphs of the gospel in Rurutu, the Missionaries and people of Raiatea resolved to make some farther exertions for propagating the truth. As Mr. and Mrs. Williams required to go to N. S. Wales to regain health and vigour, it was determined to leave two native christian teachers at Aitutaki one of the Hervey group. The king of the island

willingly permitted them to land and promised them his protection. The result was prosperous, although the zealous Papeiha and his colleague Vahapata had to contend with much opposition in the first instance. They were reinforced by more colleagues, and after Mr. Williams' return from N. S. Wales, it was resolved, after consultation and prayer, that an effort should be made to introduce the gospel into every island of the Hervey Group. Mr. Williams and Mr. Bourne with four native Missionaries and their wives from Raiatea and two others from Tahaa, embarked for Aitutaki. The agreeable change which had taken place there is detailed in the following extract.

"After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, 'Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!' Finding, however, that we did not repose entire confidence in their assertions, some held up their hats*, others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added that the Sabbath was regarded as a sacred day, no work of any kind being done: that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. Joy beamed in every countenance, and gratitude glowed in every heart, at hearing this good news. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion."

The instruments under God in effecting the accomplishment of this state of things, were the native Missionaries. They laboured for upwards of twelve months without making much impression. The grandfather of the reigning king was the

* The European-shaped hat was worn only by the Christian party, the idolaters retaining their heathen head-dresses, war-cups, &c.

most determined opponent to all change in religious matters. The death of his favourite daughter, however, under peculiar circumstances, made him lose confidence in the gods whom he had hitherto so sedulously worshipped. He accordingly sent his son to burn his marae, and from that period a decided impression began to be made upon the minds of the people.

“ So general and powerful was the impression made on the minds of the people of Aitutaki, by the circumstances I have narrated, that on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people they assembled under the shade of a grove of *Barringtonia* and *mapc*, or chesnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

“ At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, he exhorted them to let their ‘ strength, devotedness, and stedfastness in the service of the true God, far exceed.’ He then made the two following propositions:—first, ‘ That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the word.’ The second proposition was, ‘ That they should commence immediately building a house in which to worship Jehovah.’ To both of these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained un mutilated.

“ The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the gospels and elementary books. Thus were the labours of two comparatively weak instruments rendered ‘ mighty through God’ in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the bygone generations of this verdant little island, and held them bound in its fetters.

“ They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the frame-work was up, they took a reed's length of thatch and thatched up to the ridge pole, and when the people saw how it was done, they were so diligent in their good work that in two days the whole roof, 200 feet in length, was completed.”

In Aitutaki, at the time when these events took place, were some natives of the then undiscovered island of Rarotonga. It was determined to go in search of this island; but after an attempt, for five or six days, they were obliged to return. They touched at Mangaia, and having received the promise of a chief to protect their missionaries, they landed two teachers and their wives: the treatment which the latter met with, however, induced them to give up the idea of leaving any one there until a more favourable opportunity. Two unmarried missionaries were afterwards left on the island by the deputation, and on account of a change wrought in the minds of the people, by the prevalence of a fatal disease, these teachers were received and treated with kindness.

Mr. Williams and his colleague next touched at Atiu. The king of Aitutaki accompanied them, and so represented the reformation in his own island to Roma-tane, the chief of Atiu and the neighbouring islands, that he became desirous of listening to the word of life.

“By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, ‘with part thereof he roasteth roast, and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it and saith, Deliver me for thou art my God.’ Nothing could be better calculated to make an impression on the mind of an intelligent South Sea Islander than these inimitable verses of inspired truth; indeed the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas,—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative of *moa*; and all that pertains to food, and the cooking of food, the superlative of *noa*. The idea now, for the first time, darted, with irresistible force, into the mind of Roma-tane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired, and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up, and stamping with astonishment that he should have been so deluded long, and expressing his determination never again to worship his idol gods. ‘Eyes, it is true,’ said he, ‘they have; but wood cannot see; ears they have, but wood cannot hear.’

“Very early the following day, the teachers came to us with this pleasing intelligence; and in a subsequent conversation with the chief, he expressed to us his full determination to demolish his maraes, to burn his idols, and to commence immediately erecting a house for the worship of Jehovah. We proposed that he should accompany us to the Society Islands; to which he objected, saying, that he should not go under the same favourable circumstances as his brother chief from Aitutaki; besides which, he wished

at once to commence the good work, and expressed a desire to purchase an axe from us, with which to cut down trees for the posts of 'God's house.'"

The consequence of this favourable impression made upon the chief, was the ready introduction of the gospel into the islands of Atiu, Mitiaro and Mauke; and the speedy conversion of the people to the ways of holiness. The following extract will show how circumstances apparently disastrous tended to forward the good cause in Atiu.

"This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti, to communicate the painful intelligence of the death of Mrs. Threlkeld, the wife of my excellent coadjutor. She (the boat) arrived in safety at Tahiti, but, on her return to Raiatea, lost her way; we, therefore, concluded that she had sunk, and that the crew had perished at sea. But in this we were happily mistaken; for, after having been driven about the ocean for six weeks, during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the attention of their brethren the teachers, and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel, and instructing the people, the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. 'Now we know,' said many, 'that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them.' Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy, 'His ways are past finding out.' The crew in this boat would, in all probability, have perished, had it not been for a little pot of rice, which a friend had sent to Mrs. Williams. They had exhausted all their food; and every drop of water, long ago, had been drunk, when they divided out the rice, and eat it, a grain at a time, moistening their mouths, by dipping the fibrous husk of the cocoa-nut in oil, and thoroughly masticating it. They spent their time in reading the Scriptures, singing hymns, and praying to God to preserve them from perishing by famine, or being drowned in the ocean. So great was the regard they paid to the Sabbath that the individual who had charge of the boat informed me, that on one occasion, a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished, they held a consultation whether it was right for them to take it, and determined 'that they would not catch fish on a Sabbath-day.' God graciously heard their prayers; conducted them to Atiu; rendered them useful there, and afterwards restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, 'I will have mercy, and not sacrifice,' they would have taken the fish."

The next great object was accomplished through the intelligence of Roma-tane the chief of Atiu. He gave them directions so accurate, regarding the situation of Rarotonga, that after persevering for some days they succeeded in discovering that beautiful island. It appears that, previously, no European

vessel had touched there, with, perhaps, the exception of the *Bounty* when under the command of the mutineers; but a heathen female from Tahiti had, by some means, been landed on the Island, and told the inhabitants concerning the arrival of Europeans at the other islands, and also of the teachers of the new religion. Her story excited their curiosity to see the things of which she told them; and what is most extraordinary, they had actually, like the Athenians of old, erected an altar "to the unknown God." Not only had the king called one of his children Jehovah and another Jesus Christ, but his uncle had "erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people." Owing to these various predisposing circumstances, there was no difficulty in obtaining permission to leave teachers among them; the treatment, however, which the females met with, led the Missionaries to think of abandoning the enterprise, for a time, as they had done at Mangaia. But the excellent native missionary Papeiha offered to remain alone at Rarotonga, provided they would send him a coadjutor, whom he named, from Raiatea. The generous offer was accepted and Papeiha with the natives of Rarotonga whom they had brought from Aitutaki, and who were christians, were put on shore. When Papeiha's colleague arrived, about four months after the departure of the vessel, many converts had joined the little band of Christian worshippers who had been left upon the island. And when the deputation visited them about one year after the landing of the first missionaries, "the whole population had renounced idolatry, and were engaged in erecting a place of worship six hundred feet in length!"

The next visit to the Hervey group was made by Mr. Bourne who found every thing going on prosperously. "He opened several places of worship and baptized a great number of the natives."

"In reference to Aitutaki, Mr. Bourne says—

"They have built a coral pier, six hundred feet in length, and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Every thing has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement."

"Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptized, &c., Mr. Bourne observes,—

“ Much has been said in Europe, &c., concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single Missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce. ’

“ By a vessel that touched there some short time after, I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was ‘so heavy that they could not carry it.’ I therefore determined to embrace the first opportunity of doing so.

“ Mr. and Mrs. Pitman, who were at New South Wales, on their way to the islands, when the Deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands they came to reside with us at Raiatea, to obtain a knowledge of the language, and wait until a companion should arrive from England; the delicate health both of Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for, there being no proper harbour, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough, and our boat so old and leaky that Mrs. Williams was obliged to sit in the bottom baling out the water. We landed, however, in safety, amidst the congratulations of the multitude, who had just left the chapel after morning service, and who compared with what they were when I first visited them, ‘were clothed, and in their right mind.’ All the females wore bonnets, and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying.”

The author on this occasion resided in Rarotonga with Mr. and Mrs. Pitman for a year, and had many opportunities of witnessing the progress of the people in various branches of knowledge, as well as their steady advancement in that knowledge which maketh wise unto salvation. The following extract will show something of the state of things, and the means adopted by the missionaries to facilitate the progress of their converts and disciples.

“ The first three months which we spent with Mr. Pitman, were devoted to the instruction of the people, and in obtaining a more correct know-

ledge of the peculiarities of their language, with such other information as was necessary to regulate our future proceedings for the welfare of the Mission. The people were exceedingly kind to us, and diligent in their attendance at the schools and on all the means of grace. They made, however, but very little progress in reading; and we considered them dull scholars, compared with their sprightly brethren in the Society Islands. Indeed it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavours to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible; but not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary work, and translated the gospel of John and the epistle to the Galatians, which were printed a few months after; and from the moment the people received books in their own dialect, their progress has been so rapid, that, at the present time, there is a greater number of persons who can read at Rarotonga than at any other of our stations; and I may here add, that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue."

Our Missionary friends who have charge of native congregations of the less educated classes in this country, may derive some benefit from the methodical system described in the following passage.

"Having put the settlement in order, and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace, and the anxiety they evinced to understand the truths of the Gospel, were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees, by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

"Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language*; after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, 'Mine shall be the text, and all that is said in immediate connexion with it;' another, 'I will take care of the first division;' and a third, 'I will bring home the particulars under that head.' Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the Missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred

* The natives sing exceedingly well, and we have taught them most of our popular tunes. They generally take two, and sometimes three parts of a tune.

to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchangeable nature of the Saviour's love; and having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again opening their Testaments, the chapter would be sought and marked. Thus we would proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, 'With whom is the text?' and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, 'To what portion of Scripture were we referred?' The chapter being named was then read very carefully, and the verses thought to be applicable were selected. This we found a most efficient and excellent method of proceeding; as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the Missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation."

Owing to the degrading and iniquitous practices prevalent among the inhabitants of the islands, the Missionaries, although purposely abstaining, as much as possible, from any interference in civil affairs, found themselves under the necessity of acting as legislators as well as Christian teachers. Mr. Williams had to exercise his judgment in this capacity, both at Raiatea and Rarotonga; and we think that he was only discharging an office of Christian charity in so doing. He also taught the people many useful arts, being obliged to build houses, and even a ship, while he was at Rarotonga. It is gratifying to behold in all these the blessings which flowed out to the people through the influence of the true religion. What, but a few years previously to the arrival of the messengers of peace, were the abodes of savage cruelty and blood, became very soon the peaceful habitations of Christian men, who put to shame, by the consistency of their conduct, the inhabitants of more favoured lands, and stand forth as glorious trophies of the all-subduing influence of pure religion. Many struggles, however, had to be undergone in the transition from the old to the new state of things. As has happened in many other cases, since the first promulgation of Christianity, the idolaters and unbelievers frequently placed themselves in hostile array against the faithful, and the Missionaries could not always prevent collision.

At Tahiti, at Raiatea, and at Rarotonga, as well as at other places, wars took place. The Christians, who in almost every such emergency proved victorious, treated their conquered enemies with such leniency and mercy that the result has been the utter renunciation of idolatry, and the spontaneous acceptance of the Gospel by those who formerly opposed it.

Our author relates many interesting facts regarding the former state of Rarotonga, and, in the narrative of the native Missionary Papeiha, furnishes us with many illustrations of the native character, and many interesting details regarding the progressive advancement of the Gospel. Our extracts have been already so extended that we can only, for the present, afford our readers one more, which shows the wonderful anxiety of the people to obtain information on religious subjects. The person described is denominated by Mr. Williams the "Spiritual Beggar."

"In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway. When he shouted, 'Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.' The appearance of this person first attracted my attention, his hands and feet being eaten off by a disease which the natives call kokovi, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kainga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the ko, which is a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.' I inquired of him 'if all the people went to heaven after death.' 'Certainly not,' he replied, 'only those who believe in the Lord Jesus, who cast away sin, and who pray to God.' 'You pray, of course,' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed; He answered—'I say, "O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die."' 'Well,' I replied, 'that, Buteve, is very excellent, but where did you obtain your knowledge?' 'From you, to be sure; who brought us the news of salvation but yourselves?' 'True,' I replied, 'but I do not ever recollect to have seen you at either of the settlements to hear me speak of these

things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from the services I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know; I understand a little about his word.' This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house after this interview, without holding an interesting conversation with him."

Having permitted our remarks to lengthen out so far, we shall halt for a time, proposing to complete our observations in next No. of the *Observer*. We have yet to follow Mr. Williams to the Samoa or Navigator's Islands, and to conclude with some thoughts suggested by the truly interesting narrative in the volume before us. Should any of our readers, in the mean time, desire to peruse and judge for themselves, we believe they may obtain the book itself, by applying to Messrs. Thacker and Co.

Δ.

II.—Chapter of Correspondence.

I.—KHAIR-KHWĀ'Ī HIND.

We most cheerfully comply with the request of R. C. M., and hope that the effort may be as successful as its most sanguine projectors could desire. The periodical has already attained a circulation of upwards of 200. We cannot, however, refrain from advising our contemporary to reduce the size of his pages and to infuse into them more of that which would make the paper generally acceptable; for we very much doubt whether the Christian population be either so numerous or advanced, or, in a pecuniary point of view, so able, as either to appreciate or support such a periodical; besides why limit its circulation by making it exclusively Christian? Let it always be moral and instructive; but let it never lose sight of the great end for which it is established; for even useful instruction, combined with Christian information, written and distributed in the spirit of prayer, shall not return unto us void.

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

It has been suggested by a warm friend to every thing that is good, that a detailed account of the objects contemplated in publishing the new religious newspaper, entitled "Khaire-khwā'ī Hind," should be sent to you for publication in the *Observer*, which I have the pleasure now to do.

The plan of it originated in a conviction that we can never expect piety of really superior quality, till we adopt the superior modes of cul-

ture, which are prevalent in our own country. Apathy, and indifference, and selfishness must ever characterize, more or less, the man, who is shut up in his own little sphere, and who has not had his views and affections enlarged by extended observation; and more especially in this country, where the evil infinitely exceeds the good, and where the good, in its struggles with the evil, presents at present so little strength or power, that a timorous friend or a secret enemy, might conclude, that it will be foiled and lose the day. In these circumstances, we must call in the resources of other more favoured countries, and effect, by the power of their experiences, what our own might fail to demonstrate. In the triumphs of the Cross in other lands, the keen anguish of our own want of success will be lessened; despair will brighten into hope, and the feeble hands that were cast down will be lifted up, to wrestle with a new vigour for a blessing here. These and similar reasons led to the unanimous resolution that we should commence a religious newspaper in Urdu, for the purpose of communicating missionary intelligence, church history, explanations of points of doctrine and difficult passages of scripture, &c. &c. chiefly for the benefit of our native brethren. It was resolved, that it should be conducted on those large liberal principles in which all Christians can unite, and sold at so low a price that it might come within the reach of all. It is published monthly, both in the Roman and Persian characters: the former, on one sheet, price two annas; and the latter, on two sheets, price three annas; so that for the two, the yearly subscription is only three rupees, twelve annas. We shall feel obliged however, if our wealthy friends who take the paper, will make their subscriptions up to five rupees annually. The new post-office act presents great facilities for the transmission of newspapers, which has materially contributed to our success, and for which we desire to record our gratitude and thanks. We cordially invite all our friends to assist us with contributions. Besides the direct advantage to our native brethren, probably another may be derived from the paper, to gentlemen in the interior, who are anxious to instruct their heathen or Musalmán servants in the Christian religion; and at our united meetings for prayer on the 1st Monday of the month, it may very often supply matter for reading to our people, that may tend to the good of all.

Contributions and subscriptions may be forwarded to the Rev. J. Thomas, Baptist Mission Press, Calcutta; Rev. C. G. Knorpp, and Rev. R. C. Mather, Banáras; or M. W. Woollaston, Esq., Agrá.

I am yours, &c.

Banáras.

R. C. M

2.—MATERNAL ASSOCIATIONS.

We have been requested by a friend to insert the rules of the English and American Maternal Associations. It affords us sincere pleasure to comply with the request. These institutions are especially designed to excite an interest in the minds of mothers for the *spiritual* welfare of their offspring; an object than which there can be none more worthy the attention of Christian women, especially in this country where youth are exposed to every evil from the earliest age. We have the more readily afforded space for this outline of the operations of these novel but useful Societies, because they are among the few plans which females can carry into operation in this strength-

destroying clime. The efforts of these Societies are principally carried on in the *closet* and the *parlour*; they involve no task, incur no expense, and can but be a blessing without alloy. We do trust that many mothers in this country will be aroused to form Maternal Associations at every station throughout India; for we can conceive nothing more delightful, in a solitary Mufassil station, than a company of mothers associating for the purpose of praying for their offspring, and exciting in each other's breasts a genuine concern for the salvation of their children! Mothers! the formation of the character of your offspring is delegated to you; you are the arbiters, in the hands of God, of the condition of the men and women of the coming age. Use that influence "to train up your children in the way they should go, and when they are old they will not depart from it."

I. That this Society be called the MATERNAL ASSOCIATION, and that one of its objects be to promote the establishment of similar institutions throughout this country.

II. The officers of this Association shall be a directress and two secretaries, to be appointed annually.

III. It shall be the duty of the directress to take a general supervision of the concerns of the Society. At each meeting, she may appoint some one present to conduct the succeeding one, and the person so appointed will be expected to make selections for reading, and to introduce such topics for conversation as shall best exemplify the duties of the Christian mother.

IV. It shall be the duty of the secretaries to conduct the correspondence, to register the names of the members and their children, and to supply each of the mothers with a list of the same, together with a copy of the regulations. They shall likewise keep a record of the proceedings of each meeting, and, as far as may be convenient, of the topics discussed. This record shall be read at the commencement of the next meeting.

V. This Association shall meet on the Friday previous to the first sabbath of every month, at _____ at 11 o'clock in the forenoon. The time for each meeting not to exceed one hour and a half, which shall be exclusively devoted to the object of the Association. Each meeting shall be opened with prayer, and reading a portion of scripture. All business relating to other Associations to be transacted from half-past ten to eleven, at which time all members who can make it convenient are invited to attend.

VI. It shall be the duty of every member to qualify herself by reading, prayer, and self-discipline, for the faithful discharge of the arduous duties of a Christian mother; and she shall be invited to give with freedom such hints upon the various subjects brought before the Association, as her own observation and experience may suggest.

VII. It shall be the duty of each member to pray for her children daily, and with them as often as circumstances may permit, and conscientiously to restrain them from such courses as would naturally lead to vanity, pride, and worldly-mindedness.

VIII. Once, in three months, viz. in March, June, September, and December, the members shall be allowed to bring their children to the place of meeting; and with this view the assistance of suitable ministers shall be

occasionally invited, who shall be considered members of the Association. The exercises at these Quarterly Meetings shall be such as may seem best calculated to instruct the minds and interest the feelings of the children.

IX. When any mother is removed by death, it shall be the duty of the Association, to regard with peculiar interest, the spiritual welfare of her children, and to evince this interest by a continued remembrance of them in their prayers, and by such tokens of sympathy and kindness as their circumstances may require.

RECOMMENDATIONS.

1. That the mothers in this Association observe the birthday of each of their children, in such a manner as to keep their spiritual interests especially in view.

2. That domestics in their respective families, be affectionately remembered in the prayers of the Association.

3. That ladies from the country be at liberty to attend the meetings of the Association.

3.—SUGGESTION IN REFERENCE TO THE TRANSLATION OF THE NAME OF THE REDEEMER.

We call the serious attention of our friends to the following communication; and not only to the topic to which it refers, but also to the importance of uniformity in the translation of the Saviour's name, of the Holy Spirit, and other important standing terms into the native languages. We have for instance in Bengálí ঈশু, ঈশ and ঈশু for Jesus;—ইসীয়া, পবিত্র আত্মা and স্দাআ for the Holy Spirit: others might be added, but this is enough to show the desirableness of adopting either the one or the other only, in the writing of tracts, translations, &c. &c. especially as we labour amongst a people to whom it cannot be said what's in a name? for with them a name is *Salvation*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Allow me to bring before the readers of your valuable periodical, a subject of considerable importance.

It is well known that, from the Mediterranean to the borders of China, our Saviour is called *Isá Masih*. The Arabic form *مسيح*, the *anointed*, and *عيسى*, better *يساع*, the *Saviour*, being the regular *ifal* form of the root *سع*, Heb. *שׁוּב*, to *widen, deliver, save*, is preferable to either the Greek or the English form. I understand that the missionaries in Bengál have put aside the eastern name of *Isá Masih* and adopted in their translations and preaching the corrupt form of *Ishú Khríst*. We Hindústáni people have no reason to be dissatisfied with the ways and manners of another country; but we have ground of complaint that a great number of Hindí tracts are sent to us, chiefly from the Serampore Press, and distributed here, in which, it is said that salvation is to be obtained by believing in *Ishú Khríst*. The natives ask, Who is this *Ishú Khríst*? It is the Bengálí form for *Isá Masih*. So—it is Bengálí, well; but why use that here? This is a proper question, and I willingly join the natives in asking, why

use that here? Suppose we distribute in a *meid* 3000 tracts in which it is said, that "no other name is given among men whereby we can be saved, but that of *Isá Masáh*", and 1000 tracts in which it is confidently maintained that *Ishú Khríst* is the Saviour of the world, will not the natives, who attach such great importance to names, be completely bewildered? I hope, therefore, that our good friends in *Bengál* will cease to preach, by means of their tracts, 'another Gospel' in *Hindústán*. I am sure the matter wants only to be noticed in order to be remedied.

J. A. S.

Banáras, 10th Oct. 1837.

4.—LINES ON THE DEATH OF THE REV. JACOB THOMAS,

Who was killed by the fall of a tree, near *Sadiyá*, July 7, 1837.

The melancholy occurrence referred to in the accompanying verses is detailed in our September number, page 457.

'Twas where *Himálayan* mountains old a lovely vale surround,
And through that peaceful valley rung the summer tempest's sound ;
And there a Missionary lone the fearful storm defied,
And stemmed, with light canoe, the swollen *Brahmaputra's* tide.

And farther down a bark there lay, moored to a deadly bank,
Where pestilential vapors poured their breath through *jangals* rank ;
And there, detained by flood and storm, of joyous health bereft,
Companions dear and wife beloved he sorrowing had left.

For succour to the neighbouring plain with anxious heart he flew,
And now the shore—his future home—rose on his raptured view ;
" And is it here my brethren dwell? I soon shall join your band,
" Then speed to bring the friends that sigh on yon death-clouded strand."

Alas! the shore thine eye beholds thy feet shall never tread—
Yon lofty tree a summons hath to bear thee to the dead !
The dwellers in that valley ne'er shall hear thy warning voice,
Nor the wild sons of yonder hills at thy approach rejoice.

And thou who lov'dst him, child of sunshine ! oh for grace to rise,
And fix thy hopes for comfort high beyond the fading skies ;
To thee the lov'd returneth not—he treads the spirit-shore—
The eye that kindly beamed on thee, it beams on earth no more !

The morrow came—beneath the sod the youthful herald slept,
And strangers bent around his grave, and o'er their brother wept ;
His coming they had waited long—but ah! the gloom it shed,
When, for bright eye and living voice, they met the silent dead !

And who shall come to fill his place from favor'd western clime,
And o'er the realms of darkness lift the torch of truth sublime ?
Oh happy he who on these hills shall stand, like angel blest,
And point the heirs of death and hell to heaven's eternal rest !

Sadiyá.

N. B.

φίλος.

III.—*Connexion of the British Indian Government with the Idolatries of India.*

IN THE BENGAL PRESIDENCY.

This subject has been fairly mooted and discussed, and must ere long be fully and for ever settled as far as the British Government is concerned. The fact is, the abominable connexion of the Government of India (composed as it is of Christian and enlightened men), has long been a disgrace to our country and *it must cease*; and why should it not? The people of England have through their representatives once *wished* and have now *willed* that it shall no longer continue. The Court of Directors, in obedience to the spirit of the British public conveyed to them through the medium of Parliament, have, in their last despatch on this subject, conceded we think, both wisely and justly, the entire dissolution of this incongruous union, and if we are not mistaken the Local Government itself as the advocates of humanity could not hesitate to comply; but they *fear*. They have no occasion for fear; they have only to obey wisely and promptly the instructions of their honorable masters, and we risk our faith on the issue, that not a single native will murmur even in spirit, much less in action, at its suppression. What have the Government to fear in this act, after the abolition of infanticide, of *satí*, and the resumption of the land tenures and abolition of transit duties, either as it regards their exchequer or their stability? Nothing. The argument which will however be most cogent with them is, that in no other way will they fulfil the latest instructions of the Court of Directors; and we may add that delay in the fulfilment of this despatch will be but the precursor of another much more explicit and full; for the tide of feeling in Britain has fairly set in on this subject, and we call attention to the history of the Slave Trade and Slavery for the purpose of exhibiting both the perseverance and energy of the spirit with which the abettors of this system will have to contend. It is the same people and the same spirit. We have deemed it our duty to speak thus plainly on this subject at a crisis when the question is about to be set at rest either one way or the other; and, if we may be allowed to take upon ourselves to represent the feelings of our fellow-country men in Britain, we counsel those that can abolish the hateful connexion, to abolish it at once—to concede that which now will reflect honor in the concession, before it be *extorted* by the spirit of that people which may long slumber, but which, if once aroused, will not sleep till it be satisfied. Besides, who are the persons that conjure up this lion?—that prophecy these terrible things, who are they? The myrmidons of the temples both native and—we blush to write it—EUROPEANS!!! Who can

read the communication of "J." and be told that a Christian and a gentleman will stand before the car and hurra the poor wretches on to their miseries, and not feel all the indignation which a Briton can feel for a countryman, who has so far forgot not only what is due to humanity, but to the faith which he professes? Who can recollect that it is to a tribunal composed of such impartial judges, that Government despatches are referred, and the wishes of a whole nation either set at nought or neutralized by their fiat. In the one scale are placed the humanity and religious honor of Britain demanding the abolition of these abominations, and in the other is a portion of the residents of a mere mufassil station refusing to give its assent to the demand when enforced not only by justice but by positive command. We ask, can any thing be more unwise, more unjust, and more disgraceful than for a local Government, influenced either by fear or mere individual opinion, to place itself in direct opposition to those to whom it is amenable, or to the wishes of a great people? We assure the Government with all due respect, that this cannot continue, and we feel the more strongly disposed to urge on them the fact, as we are sure that our feeling has a response in the hearts of thousands of British philanthropists, who, irrespective of political differences, will unite in *this* cause.

We have trespassed somewhat on our space in order to give a picture of the practice of this system *as it is*, in the three Presidencies, without referring either to Gyah, Allahabad or other noted shrines, ghâts, &c. under Government auspices*. The pictures are drawn by men of integrity, eye-witnesses of the facts they narrate, and who have but one object in view, the elevating and blessing of mankind.

[From a Correspondent.]

It must be a source of unspeakable joy and delight to every philanthropic mind, that the pilgrim tax, so long one of the foulest blots and severest curses to the Christian character and British Government in India, is again under consideration and discussion, with a view, we would fondly hope, to its complete annihilation. It cannot fail to have been looked upon by every *considerate* person as countenance, encouragement, and support given to a system prolific only in every appalling vice, misery, and degradation. I must confess it is to me one of the most inexplicable mysteries that any person, who has witnessed but for a single moment the miseries this wretched system entails upon its deluded votaries, should argue the propriety and *expediency* of continuing British connexion with idolatry. I am aware it will be said, "What has the interference of Government had to do with the support of the

* These will form subjects for a separate paper, when we shall have obtained accurate information as to their internal policy, &c. &c.

idol?" I reply, it might with much more propriety be asked, "What has it *not* had to do with it?" Ask the natives themselves, and they will without hesitation tell you, that if Government had left the temple to itself, it would have been, like those at Bhabaneshwar, overgrown with weeds—a monument of folly crumbling to decay and but rarely visited. Let it be asked, Who has been engaged in collecting the tax, superintending the servants, and regulating all the affairs of the idol's establishment—providing the British cloth to the annual amount of 1080 Rs. to adorn the *Raths*, selling old cars "that can no longer be instrumental to the homicides of Jagannáth,"—providing "new idols whose cost actually amounted from 1829 to 1831 to the sum of 5,500 Rs.?"—Who is it that has made every accommodation *avowedly* for the convenience of the natives to visit their far-famed idol? that has sent out servants (allowing them a certain sum of money for every pilgrim they bring), to persuade persons from a distance to come and behold the wonders of their god?—that has, in short, mixed up and identified itself with idolatry in every possible transaction? I answer, and I blush for my country while I do so, "It is Government!! Yes, a professedly Christian Government!! a Government which might be the light and glory of the world. But, surely it is stooping from the elevation of that character to which it has attained, by thus countenancing the debasing and worse than brutalizing idolatries of India.

What can we, as enlightened men and Christians, think when we hear the Missionaries of a false God, (or may I not rather say of a Christian Government—for they go out under their *auspices* and *directions*, and are *supported* by them,) in proclaiming the greatness of Jagannáth; affirm, "That he has now so fully convinced his conquerors of his divinity that they have taken his temple under their own superintendence; and that to provide him an attendance worthy of his dignity they expend thereon annually nearly 60,000 Rs. ! inspecting with care every department, and punishing any negligence in the service of the god? that, although the British so far surpass the Hindus in other knowledge, they are so fully convinced of Jagannáth's deity that they command a portion of food to be set before him?—that they in reality worship him; and although, from their being unclean, the god cannot permit their approach within his temple, yet at his festivals they testify their veneration, by providing him with superfine cloth with which to adorn his car;—which they formerly supplied from their own store-house in Calcutta; and since its abolition have given money for its purchase?—that they appoint officers to see that due order is observed in his worship; and that some great men attend to grace the solemnity with their presence? (and they might also add, that if a European in high civil

service, should stand before the car with hat in hand hurraing the deluded multitudes, it would not be an unparalleled case!) that they need money, and being convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who would behold him? that they are themselves paid, and persons sent forth by them to persuade all who wish for a full remission of sins, to come and behold the god in all his majesty!?"?

Thus a band of deceivers is employed to "beguile the ignorant and unwary" who are too generally successful in their traffic of money and blood.

"It was said by one of the principal natives, that a Parihári in 1821 dispatched 100 agents to entice pilgrims: and the ensuing year received the premium for 4,000 pilgrims! He was at that time busily engaged in instructing 100 additional ones in all the mysteries of this singular trade, with the intention of sending them to the Upper Provinces of India."

Whilst the Government thus allow the broad black seal of idolatry to be stamped upon its name; whilst it provides every encouragement and accommodation; whilst it employs its hundreds of inveigling ambassadors, whose salary is proportioned to the number of unhappy pilgrims they can induce to add to its funds; whilst it continues its "19 officers and servants at the Sadar kacheri on a monthly salary of 260 Rs.; its 26 at the Ghát Athára Nálá on a salary of 165 Rs.; its 17 at Ghát Lokanáth on a salary of 111 Rs.; its 15 at the temple on a salary of 89 Rs.—thus making a total of these established officers, &c. of 77 in number, at 625 Rs. per mensem; to which add the European Collector's salary of 500 Rs. per mensem; and 1½ per cent. commission on the amount of tax collected;—(the allowance to officers, fixed at 300 Rs. per month and two per cent. on the net collections, August, 1809;)"—whilst it continues this authority and holds out these inducements of favor, profit, &c. &c. who does not see that it is to the *interest of Government, of European Collectors, and of every officer and servant, from the highest to the lowest, connected with the temple, to leave no scheme untried to induce the people to come, and to ward off every attack made upon this unhallowed connexion of a Christian Government with Idolatry?*

Who can look without feelings of horror into the Parliamentary Papers for August 1809, and hear a *Governor General in Council* expressing his *satisfaction* at the increase of revenue stated to have been realized that year? What! look with *satisfaction* that persons have been induced to leave their employment, homes, families and every comfort of life, to undertake a wearisome pilgrimage, exposed to danger, starvation, plunder, murder,

sickness, and death, to enrich the Public Treasury with ungodly funds consecrated on the altar of Jagannáth !!! Is not such language equivalent to saying, "we care not what females are deprived of an affectionate husband," (for I am not willing to admit the Hindus to be destitute of natural affection,) "how many widows' hearts are torn with anguish on witnessing their beloved offspring not only called to endure the loss of a fond parent, but also to experience in consequence all the miseries of wretchedness and starvation, or tempted to the commission of crimes of deeper dye, that the paltry sum of about 60,000 rupees may be added to the revenue?"

Perhaps no person has gone so far as to express publicly his satisfaction on such a subject, since the Governor General in Council of 1809; yet we do not merely regard the expression but the *spirit* of the thing; and when we consider that an "outlay of 10,000 rupees was authorized in 1812, for the construction of a wall for the purpose of preventing the pilgrims forcing their way to the temple, and thus evading the tax,"—"that regulations are occasionally altered, as they were in 1813, (see Par. Papers pp. 48-51, &c.)" to make the tax yield its uttermost, and that the voice of gain and loss is perpetually reiterating in our ears, we may justly conclude the spirit of 1809, still lives and reigns. Oh! when shall its funeral knell be heard? Surely it is now in its expiring struggle, and a struggle indeed it seems to be! It has already lived long enough to be regarded with everlasting odium and execration. Tell us not by way of extenuation, that it has enhanced the revenues of the province. We would say, let the price of blood perish with the system! Tell us not that there is a "public pledge to support the idol." I say if there be, there *ought not*; but we are yet, and I apprehend *ever shall* continue to remain ignorant of any evidence that there is such a pledge. If there be none (and I think it is fairly shown from the recent correspondence in the *Englishman* that there is not) then I cannot conceive of a more gross falsehood and a greater manifestation of wicked design to keep the people in ignorance and continue their lucrative posts at the tax, than the repeated plea that "it would violate the national faith to withdraw our support from the temple." Tell us not either, that the collection of the tax has enabled us to offer the blessings of cultivation, art and science, on a more affluent scale. We reply—it tends to render abortive every benevolent effort of the Government itself, if while with one hand it communicates moral light and knowledge, with the other it rivets the chains of idolatry faster and faster still on the great mass of the people; involving them in the deep and unfathomable caverns of ignorance, despair, and every species of moral and mental misery, while it deafens the population

more and more to the inviting sounds of the gospel and leads them frequently to say, as a native once said to an active missionary, "Your preaching is a lie; for if your Saviour and your religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" Such incidents, and they are by no means unfrequent, require no comment: they speak for themselves. If such be the effects of our connexion with idolatry, and certainly they are, shall we longer strive to "eternize the reign of poverty, superstition and savage ignorance? shall Britain longer legislate for idolatry, lest its institutions should grow into disuse? shall she longer stoop to the disgraceful drudgery of superintending the collection of a tax from pilgrims, a painted, pagan, semi-barbarous race," as they have been termed, who go to worship at their own shrine? "and last not least, shall the character of Britain be longer associated with idolaters in their scenes of revelry, vice, and misery?" Shall we thus any longer co-operate "with Hindus in what is degrading to our national character, and displeasing to Him who calls idolatry 'that abominable thing which I hate?'" Is it not already time for enlightened Britain to say, "What have we to do any more with idols?" Let the abettors of the pilgrim-tax judge.

Surely if ever lustration was needed to wipe off one of the deepest stains from our national escutcheon, it is wanted to obliterate this foulest of blots from the British Government in India. If Lord Chatham called "upon the learned bench to vindicate the religion of their God and support the justice of their country—upon the Bishops to interpose the unsullied sanctity of their lawn—upon the judges to interpose the purity of their ermine to save us from this national pollution—upon the honor of their Lordships to reverence the dignity of their ancestors and to maintain their own—upon the spirit and humanity of his country to vindicate the national character—if he invoked the whole genius of the constitution (against employing the Indian savages in the American war,)"—much more may we do it now in a case, where, not merely the sufferings and death of the body but the everlasting condition of the immortal soul is concerned? Let then all connexion with the debasing system of idolatry be henceforth and for ever dissolved. Let the tax be *abandoned*, not *transferred* to the Rájá; let it be annihilated, and if he thinks well to establish one *in* the temple, so be it—with that we have nothing to do. If he has a mind to establish a tax of one rupee, or five, or ten, or twenty, or even a hundred, what business is it of ours? "Every one has a right to what he will with his own."

I would just say, in conclusion, if we should be so surprised as to have this long-talked-of 'pledge' really shewn to us, let the British Government—as has been recommended,—let them "redeem

it with money," and give it to the flames; and let the day that shall terminate our long unhappy connexion with idolatry be spent in fasting, confession and prayer, lest peradventure we experience the righteous judgments of Him who calls himself "a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations," and who has declared "My glory will I not give to another, nor my praise to graven images."

Praying that the boon of toleration may not be confined to us as Protestants, but extended, so far as we are concerned, to the deluded worshippers of Jagannáth.

I remain, &c.

J.

Who does not blush for his country after the perusal of this document?—Ed.

IN THE MADRAS PRESIDENCY.

The following is the substance of a speech delivered at Exeter Hall, London, by the Rev. E. Crisp, for many years Missionary in the South of India, in connexion with the London Missionary Society, at the anniversary of that institution in May last. We suspect that the details it contains will astonish even Indians, as they did C. Lushington, Esq., M. P. formerly a Secretary to the Supreme Government, who declared at the meeting that he had no idea that the ills were either so glaring or so destructive. Mr. C. after adverting to his indisposition to make the exposè he deemed essential to his purpose proceeds:

It is upon this ground, the precise position in which the British power in India now stands with regard to the idolatry of that country, that it is necessary and important these statements should be brought before you. The public mind must be informed, the public conscience must be aroused: for it is not till the general state of the subject is fully known (that those who have it in their power here may touch that spring which may move the great machinery) that any thing effectual will really be accomplished. (Applause.) But it may be said, "*What is the precise nature of the connexion between the British Government and idolatry in India?*" That is a point which, if I fully enter on it, will appear at once to be most humiliating. All the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out for your consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No, it descends to the minutest details. You are aware, for you have often heard, that there are persons connected with the temples who are called the wives of the gods—(Hear, hear,)—but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there, and which is an official document, will show that it is not merely a general superinten-

dence, but that there is in it all that is revolting, and all that is contrary to the Gospel of Christ. If one woman is to be removed because she is too old, another is to be appointed in her stead because she is younger—this, and a number of other things, must all pass under the seal and signature of the British functionary. (Hear, hear.) The pilgrim tax is that to which attention has often been directed; and many persons, perhaps, imagine, that because the Government of this country have given positive directions for its being abandoned, therefore it is given up. But such is not the case. A respected brother in the work told me, that on one occasion, as he was preaching in a town, he heard the loud sound of native music and other sounds, indicating that something peculiar was taking place. As he approached towards the public office, there was a long train of carts coming from the country, defended by British seapoys and government peons, and attended with national music, and every thing which could wear an air of triumph and joy. And what was it which this train of carts was conveying? The idolatrous offerings from a pagoda to the public treasury! (Hear, hear.) What must the natives think when they see such things as these—when they see, not merely the money received, but received with so many marks of distinction, and a strong disposition to encourage it, rather than otherwise? Again, returning to the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. In this same memorial occurs a request that a person might be appointed as a rice-boiler to the idol; and strange and monstrous as it may seem, the order must actually be issued that persons may be employed to boil rice for a senseless idol: and this is one of those orders which must proceed under official seal and signature! If a musician is wanted—what is called a *piper*—he must come to play for the gods; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, and soliciting for new ones; and these were issued, and paid for from the public treasury. (Hear, hear.) When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the edifices of idolatry are maintained, it is a spectacle which the Christian missionary never can look upon but with deep regret. But, if we know that these walls are built by British power—(Hear, hear.)—and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees—(Hear, hear.)—by British authority only a few years ago—how much deeper is the feeling of humiliation, and how much greater must be the regret. One instance occurred in Tinnevely, in which the repair of the pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the Brahmins said, that, in order to the idol being restored to the spot which it previously occupied, various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. (Loud cries of “Hear, hear.”) But one of the most painful circumstances connected with this system—and I enter into particulars because I believe they are not generally known—(Applause)—and not from a mere desire to make exposures, but because our friends must be informed as to how the matter really stands—is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent into the presence, as it is called, that is, to the chief ma-

gistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboo canes and cocoa-nut trees, and other things required for the car, may by compulsion be supplied; and these are brought in by compulsion from various districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British Government—(Hear, hear)—and he it is who directs the workman what to do. The whole concern is regarded by the natives, in good faith, as really a Government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You would imagine, and many do suppose, that such is the zeal of the Hindus for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. (Loud cries of "Hear, hear.") These cars have all been drawn by persons driven in by the whip. (Renewed cries of "Hear, hear.") I testify to what I have seen. I have seen them pass by hundreds the gate of my residence. And what for? That they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The Government peons with long canes, which they applied to those who seemed dilatory. (Hear, hear.) It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the last Conjeveram feast, the compulsory attendance of natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, till the car was brought to the particular part of a quadrangle from which it started. But one point further must be mentioned, and it is this: not only has the idolatry of the people been regulated and superintended by those in authority, but on a great many occasions, offerings are presented to the idol in the name and on the behalf of the British Government. (Hear, hear.) In the neighbourhood of Trichinopoly is the island of Seringham; and it has been a custom, after the idol has been lifted from the car, and brought out amid the acclamations of the multitude, for the head servant, a European, to come in front and present a golden cloth with which it may be adorned. This memorial states that the same practice prevails at a town within 40 miles of Madras; and in Madras, within a few months of my leaving, when a particular idol was taken round the town, offerings were presented to it on behalf of the Government. Whatever may be the views taken as to the prejudices of the people, this is surely a species of sanction which no Christian principle can possibly justify. (Loud applause.) You know how dependent India is upon rain, and on several occasions when the usual heavy rains have failed, orders have been issued from the head-quarters—(Hear, hear)—of the district, that the Brahmins should be employed and paid to procure rain, with a proviso that, when the rain falls, it should be reported to those in authority. In one instance a young man, receiving these orders from his superior, felt that he could not comply with them, and I believe that he did not carry them into effect. A very short time only elapsed before he was removed from his situation, and it was generally believed that it was because he would not in this instance yield compliance to one whom he ought to have obeyed. But this still goes on, and it is said to prevail over a vast extent of territory. The feasts are in this manner directly and absolutely enforced by British authority; and it is of this that the gentlemen complain, whose names are affixed to the memorial in question. Let it not be said that this is a petty unworthy faction; no, here are the names of judges, of a

large number of gentlemen employed in connexion with the revenue, a number of the Company's own chaplains, and the Bishop of Madras at their head. (Cheers.) Let it not be said that these statements are brought forward from factious or unworthy motives. (Cheers.) Here is the fact; and all I can wish is, that this pamphlet were printed and circulated through the length and breadth of the land. (Applause.) I will not enter into further detail. Let there be a full and candid inquiry. Let the truth come out. (Cheers.) I will only advert, in conclusion, to the effects of this system; and the first I will notice is, the most unhappy influence which it has on the minds of our young countrymen in making them infidels—I mean those who are engaged in the administration of all these concerns and in superintending them. Young men come out to India whose religious principles are very unsettled; they go into provinces where they are not only surrounded by idolatry, but are called to take a part in superintending the service. What must be the effect upon their minds? We see it. They soon begin to think that all religions are alike, and that none is best of all; and the consequence is, that they become alienated in their minds from that measure of Christianity which they had before received. I am not alone in the apprehension that this has done a great deal in demoralising those who hold these stations in British India. The longer the system continues, the more clearly will it be seen that this is its tendency. Another effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprice of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honours done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the Gospel, they are counteracted by this system. (Hear, hear.) Another effect is, the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendour with which it is connected is derived from this source. Were this system abolished, it would be seen in a very short time that the natives would not be so persevering in the adorning of their cars, and in the carrying them out to their feasts. But while British power and British integrity are pledged to the maintaining of these things, there is no room for their retrograding. (Hear, hear.) There are many other respects in which this system operates on the minds of the natives, but I only notice one more—they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to it to draw it? Do you not do it yourselves—(Hear, hear)—(identifying us with the British power generally)? If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?" I am not forming an argument, I am merely reciting words which have often been cast in our teeth. (Hear, hear.) And what are we to say to the people? We may say that it is only done to keep them in peace, only because they are so apt to be jealous. But this will not do. We may endeavour to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in wrong. When they see us thus proceed, this is the construction they unavoidably put upon it. (Hear, hear.) What is to be done? There is a movement

in the public mind in India and in England, but there must be a greater movement. Information must be more generally diffused on the subject; we must carry the subject before those who have the power to redress the grievance; let us even go to the foot of the throne if it be necessary. (Loud applause.) But let us do all in the spirit of the Gospel. (Renewed cheers.) There is throughout this memorial a high tone of Christian feeling. Those persons by whom it is signed descend to none of those arts or artifices by which the evil passions of men might be engaged on their behalf. They stand upon the high footing of God's own word, and they contend for a confessedly Christian movement upon Christian grounds. Let us thus go forward, bearing the spirit and using the language of our Master, calling upon His power to break down every obstacle now in the way of the progress of his truth. I would only say, Let the evil be viewed in proportion to its greatness; and being thus viewed, let no proper means be unemployed until this stumbling-block is effectually taken out of the way. But while we say this, we would caution you from imagining for a moment that the mere withdrawal of the superintendence of idolatry would produce at once the conversion of the people of India. It is an obstacle, and obstacles must be removed. The means must be more largely employed; it is only by multiplying these that you can give the people correct views on religion, that you can prepare them for that change which must take place, and, we need not doubt, will take place. Let us only go forward in a spirit of humble dependence on Him whose we are and whom we serve, looking up to Him, that "every valley may be exalted, and every rough place made smooth, till the glory of the Lord shall be revealed, and all flesh shall see it together." (Loud applause.)

Lest it should be supposed that these Government-sanctioned abominations had ceased, we quote the following item from a Madras Paper of the 10th of October, 1837, not a month ago!!!

Many were the inquiries on Sunday last founded upon the salute. Some heard one number of guns, some another, and accordingly some said it was for the Governor's return to the Presidency, and some that the Prince of Orange had arrived. The truth appears to be—and scandalous and shameful truth it is—that a Royal Salute was fired from the fortress of a Christian dominant Government in honor of the Dessara feast; the idolatrous feast in honor of the goddess Káli we believe; who delights in the blood of those who are sacrificed at her shrine by the outlawed Thugs. What wretched inconsistency to put these people beyond the pale of all laws for sacrificing to that idol, whom the Government honours with a royal salute!—*Madras Conservative, October 10, 1837.*

Having referred to the state of feeling in Britain on this subject, it may not be inappropriate to quote the sentiments of E. Baines, Esq., M. P. for Leeds, after listening to the speech of Mr. Crisp. Mr. B. is well known to one high in office here, and his character for firmness and perseverance known in such a quarter, will be the best assurance to the officials that the pledge then given will be redeemed. It is not, however, so much the speech itself that we heed as the manner in which it was received by assembled thousands of British Christians.

E. BAINES, Esq., M. P., said—There has been a point brought under notice to-day, which has very strongly impressed my mind, and I hope the mind of the meeting. The subject to which I allude is that connected with India. We have learned that the Government of England are participating in the idolatry of India. I shall feel it to be my duty, if no other person of greater influence should undertake the task, to bring the details which have this day been communicated to us, under the consideration of Parliament. (Loud cheers.) I hope that a reformed Parliament will show the symptoms of its reformation by reforming the religion of India. (Hear hear.) It is scarcely to be conceived that a Christian Government should be engaged in a practice so anti-Christian. I am fully persuaded that when the religious community of England shall have had these facts sufficiently made known to them, they will make a vigorous and determined effort to put an end to the system. (Cheers.)

IN THE BOMBAY PRESIDENCY.

In order to shew that the patronage is not confined to the north and south we quote from the *Oriental Christian Spectator* for October the following account of the celebrated Cocoa-nut Pújá at Surát. It is in a letter from the Rev. W. Fyvie.

To the Editor of the *Oriental Christian Spectator*.

Dear Sir,—In your number for the last month, of the *Oriental Christian Spectator*, you have inserted a statement of mine regarding cocoa-nut day of 1836. You there point out a mistake I appear to have made, regarding a certain part of the ceremony. You have my best thanks for this. The mistake originated in my trusting to a report made me by a native. This circumstance, and my having heard various contradictory native reports regarding the part Government was to take in the ceremony this year, made me determine to be a witness myself of the ceremony this season, and report accordingly.

At 8 o'clock in the morning, the festival was introduced in the usual manner by a salute of guns from the castle, which was returned by a salute from the H. Co.'s vessel in the river. The flags were hoisted about the same time, and continued flying till sun-set.

The ceremonies in the afternoon at the Adálat, at the throwing the cocoa-nut into the river, were, I believe, substantially the same as last year. The Nawáb, five Europeans including myself, and a considerable number of natives, were present. Some Hindus said the prayers in Sanskrit for the occasion—then the Nawáb threw in the cocoa-nut, after which I believe, it is considered that the way is open for all to join in throwing them in. A plentiful supply of cocoa-nuts, ornamented with yellow and water-coloured leaf, in twelve baskets, had been provided for the occasion, which were now handed round among the company—some were offered to me, which I declined receiving. I saw a large heap of wood-apples outside the building, provided also for the occasion. After the identical cocoa-nut had been thrown, the castle guns, and those on board the H. Co.'s ship in the river, began firing; and also the pelting with cocoa-nuts and wood-apples commenced from the shore, and from the ship and boats on the river; but I did not stop to witness this part of the ceremony, as I had been told just before it began, by a person present, that only those who intended to take part in the festival were expected to be present; that it would be better for me to retire, as I had come there with feelings not favourable to the ceremony, and with a view to report. I am not aware, however, that every one present, any more than myself, viewed the ceremony with any particular respect; for a respectable Pársi said to me

more than once, that "he thought it was all *humbug* to please the Gentoo people."

What may be the amount of expense to Government for cocoa-nuts, ornamenting them, saying Sanskrit prayers to the river, and powder, &c. I cannot tell; or whether the Nawáb throws in the offering as a part of his own duty, or acts merely as a substitute on the occasion for the Judge, I know not. I have always understood, both from Europeans and natives, that the duty devolved on the European judge and magistrate. Information, however, on these points, if necessary, could, I suppose, be obtained from the authorities here.

It appears very evident to me, that, while the ceremony is performed in a Government office, cocoa-nuts are provided and ornamented for the occasion, guns are fired by authority, and Christians are present joining in any way in the festival, the natives will justly consider Government as taking a part in the Tápi Pújá.

The following prayer will shew what the views and intentions of the worshippers are on this sentiment,

"O Tápi goddess, daughter of the sun, wife of the sea, pardon all our sins; as thy waves follow each other, so let happiness follow us; in our labours and trade bless us; send us a flood of money, and preserve us in the possession of wealth and children."

Thus in the three Presidencies we see the broad shield of Government thrown over the mummeries and debaucheries of idolatry, and for what? In some instances from fear; in others to secure allegiance by pandering to the lowest and most degrading passions, and in others for *gain!!!* Are there no Daniels in high places to enter their protest against such measures,—no Ezras or Nehemiahs amongst our ecclesiastics,—no Josephs in the King's household? We are not advocating coercion or force; but that a Government really and bonâ fide Christian, (whatever shelter it may seek under verbal quibbling or political subterfuges,) should wash its hands of all connexion with idolatry, and leave the natives to the undisturbed enjoyment of their religious festivals and the voluntary support of their priests, temples, pújás, &c. and we know then that they will soon be "as a tale that is told*."

φίλος.

III.—Specimens of Artificial Verses.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The accompanying specimens of artificial composition in Sanskrit and Bengáli, may possibly, to such of your readers as take an interest in eastern philology, prove an agreeable variety of the lighter kind, illustrative at once of the pliability of these languages and of the fanciful character and direction of the native mind.

I am, &c.

CINSURENSIS.

* It affords us the sincerest pleasure to announce that the Government have established the principle of nonsubsistence in the case of the temple of Baidyanáth.—Is there insurrection in the region of this famous shrine?

Specimens of Artificial Verses.

1. § Antarlābikā, i. e. couplets in which there is a *break* between the 1st and 2nd pādas of the last line—the 2nd containing answers to the questions asked in the three preceding pādas, so arranged that while the *whole* of the 4th pāda is an answer to the *last* in the string of questions, its separate words, either in the same or different senses, whole or broken into other terms, supply distinct answers to the several previous interrogatories.

1. रवेः कवेः किं समरस्य सारं क्वेर्भयं किं किमदस्ति भ्रूयाः ।
सदा भयङ्गास्तु भयङ्ग केषां भागौ रथीतीर समाश्रितानां ।

Qu. What is essential to the sun, to a poet, to a battle? what is the husbandman's dread? what do bees devour? who are ever in fear and who are without fear?

Ans. *Bhū-gih-rathī-tīra-samāshritānāng.*

1. *bhā* or light, splendour, is essential to the sun.
2. *gih* or words, the elements of verse, to the poet.
3. *rathī.* or the charioteer, (car-warrior) to the battle.
4. *itih* (the initial *i* of which is taken as from *sandhi* with *rathī*) i. e. agricultural calamities, six in number; excessive rain, drought, locusts, rats, birds, and foreign invasion. These are what husbandmen dread.
5. *rasung.* or the mellific juice of flowers, is what bees devour.
6. *A'shritāh,* or dependants, are those who are ever in fear (of the displeasure of their patrons and protectors), whether from omission on their own part or capriciousness on theirs.)
7. And lastly, as above stated, the *whole* final pāda contains the answer to the sixth question; the reading being *Bhāgirathī*, in one word; *tīra*, another; and *samāshritānāng*, a third. *Those who have attained a place on the banks of the Bhāgirathī (or sacred Ganges) are ever without fear.*

Metrical Version.

Say what the sun's, the poet's praise?
Who foremost in the red field's frays?
What chief their dread who till the ground?
Where is the roving bee's food found?
Who curst with dastard fear the most?
Who, last, of fearless souls may boast?

Answers:

When light verse lauds the charioteer,
No blight the flowers of fame may fear;
Nor more dependant then is he—
The favor'd of the Deity!

N. B. The genius of the English language does not easily admit of the compression of the Sanskrit, which by its vast variety of terms and facility of junction, becomes wonderfully pliable and concise. It should seem as if these kinds of fantastic verse were the filling up of the *last* line of answers to after-adapted questions—in any other way their composition would often be next to impossible. But in this way similar lines may readily be formed in English, e. g.

Who keenly proves the brave man's ire?
Who born of earth to heaven aspire?
What treads the plougher of the deep?
Whose arms his country safely keep?
What bears the dead? when starts the tear?
When—foe men deck the warrior's bier.

Another of the same class.

2. কো দুঃখিতো জ্ঞাপয়তে সমাশ্রিত্ত্বং শ্রেষ্ঠোন্নয়ঃ কোমতি সাধুভাবঃ ।
 কংরক্ষতীশ্চ কবের্বচঃ কিং দেহীতিবিদ্বানবমাশ্রিত্ত্বং ॥

Qu. Who is miserable ? what indicates completion ? who is the most eminent man ? what is the excellency of intellect ? whom does the wealthy support ? what is the prayer of the poet ?

Ans. 1. দেহী, *man in the body*, is miserable :

2. ইতি, *conclusion, finis*, marks completion or termination.

3. বিৎ, *the wise*, is the most eminent man.

4. জানবৎ, *acuteness*, is the excellency of intellect.

5. আশ্রিত্ত্বং, *a dependant*, is supported by his wealthy patron.

6. Dehi-iti-bittán-ava-má-áshritancha, i. e. *give me therefore money and preserve me (thy) dependant*—this is the prayer of the poet, the writer of this couplet, who thus flatteringly insinuates his own desire to the patron to whom he presents it.

Metrical Version.

Queries.

Who born to sorrow, say, and what word shews,
 Alike of men and of their works the close ?
 Whom may we well most eminent bedeem ?
 What doth of mind chief excellency seem ?
 Whom do the rich support ? and what may be,
 The poet's intent in this poesy ?

Answers.

When hapless mortals mourn high fortune's end,
 The wise by his acuteness gains a friend ;
 A wealthy patron's poor dependant he,
 Presents an offering of his poesy ;
 With mingled aim to honor, and entreat—
 He asks protection and the means to eat.

N. B. This is a specimen of supplicatory ingenuity, addressed to a fair hoped-for patron, by the fanciful versifier.

Imitation.

What word do anxious courtiers fear ?	No
What do the warrior's sword and spear ?	wound
What adverb doth excess denote ?	too
What is the sea where ships may float ?	deep
What preposition cause declares ?	for
What that which every instant wears ?	time
Why works the surgeon ? whence his zeal ?	to heal.
<i>No wound too deep for time to heal.</i>	

Another.

Say who of grief and pleasure share ?	All
Say what rules all beyond our care ?	hap
What that doth bind a maiden's dress ?	pin
What may a female oft express ?	ess
Say too, what letter bids exist ?	be
What word with mortal can't consist ?	ever
What is not mine ? Some wish define—	thine
<i>All-hap-pin-ess-be-ever-thine !</i>	

2. § वहिलीविका or couplet of questions whose answers are external to itself, i. e. not contained within it.

1. कथंतेजाति हतो निशाचरपतिःकेनाद्बुधिमद्रिजःकः कीदृक्
 तर्कनीविनासगमनं राज्ञां प्रियःकौमतः।
 शीघ्रं गच्छतिकोमधुत्तकलैःकःसेयतेकःप्रियोमत्प्रशोद्धर
 मधुमाकरवचसे शुद्धचाशीरिचः॥

If, Reader ! you can well divine,
 Say—what in air doth brightest shine ?
 By whom, as poets wondering sing,
 Was slain the fierce night-demon king ?
 Who of mountain-race was he
 His dwelling made within the sea ?
 What rapid movement may express
 A maid's exulting playfulness ?
 Who needful friend to kings is shewn ?
 What famous for his fleetness known ?
 To what do bees, mid noon-tide ray,
 Their eager, humming courtship pay ?
 And what is that whom all hold dear,
 Or man or beast, who habit here ?
 These several questions answer well,
 And what I wish for thee then tell ;
 Each answer's central letter take,
 And from the words they form you make,
 My prayer for every friend of mine—
 Oh yes, and be its purport thine !
 The several answers as you say,
 Long may you live, blest sir, I pray.

Explanation.

The eight answers to the eight questions are—

1. गुरुः king of planets, or chief of the celestial bodies, i. e. the sun.
2. रीयेन Dat. case of Rāma the celebrated hero of the Rāmāyaṇa, who slew the giant Rāvaṇa or demon-king of Ceylon, in the war which forms the subject of that poem.
3. मैनारः son of Himālaya and brother of Durgā as Pārvatī by the celestial nymph Menakā. The legend as above.
4. यनः the motion of churning or agitating a liquid, as expressive of the hilarious movements of a young girl in excess of mirth and pleasure, dancing and skipping about.
5. नचिः a king's chief counsellor or minister and adviser, by whose intervention and assistance he carries on the affairs of government, and on whose attachment, honesty and skill his sovereign's honor, safety and happiness and that of the people depends ; whom, consequently, if wise and just, a king regards as among his first acquisitions.
6. दुर्गः the horse, whose speed is proverbial.
7. रीजीवः the celebrated lotus-flower, of which the bee is poetically styled the lover, friend and husband.
8. शीरः is offspring ; all animal beings, man included, are attached to their young.

The central letters of these eight words, viz. हे ये ना य ति र्क जी व form the words हे ये ना य ति र्क जी व, O my lord, may you live long ! —the wish intended to be expressed for the individual to whom this verse is presented.

V.—Character and influence of Mahomedanism in India*.

To the Editors of the Calcutta Christian Observer.

Sirs,

I beg the attention of your readers to an important subject—the conversion of the Mahomedans. Books, newspapers and engravings, private letters and public speeches, are continually employed to represent the debasing superstitions of Hinduism; but of Mahomedanism we hear little except that its followers are more bigotted, and entertain a greater hatred to Christianity than the Hindus; and this is true†. I have inquired of Missionaries, of teachers in Government schools, and of private christians, and their answers are in effect the same—the Mahomedan is, through his own pride, incapable of real improvement. The Missionary obtains more ready hearers and is less opposed, when his efforts are made among the idolaters. Insult and menace are the constant results of any attempt to probe the consciences of the followers of Islam; the utmost concession they make is that christianity was good as far as it went—but it has, long since become corrupt and they have the superior light of the Qurán. Every Missionary with whom I have spoken, seems to think their case almost hopeless; and while the option exists of working amongst either the Hindus or Mahomedans, the former labour is preferred. The school-master is thwarted in every effort to advance the cause of truth, even though those he has to deal with are children—his influence being counteracted by the parents, who jealously watch at home to undo all that has been done at school, in addition to the communication of common instruction‡. The private christian makes very little progress in conversing with his visitors; the subject stirs up their worst feelings, and to avoid offence they will seldom venture further than to say that christianity is good for Christians but Mahomedanism is best suited for them. All this proves the fact that the followers of the false prophet give less encouragement to christian effort than the idolatrous sects of the country, and therefore it may be asked, Should then Moslems be abandoned, and allowed to improve as best they may? No christian dare answer in the affirmative. We have the fact before us, then, that in India exists a superstition less accessible, more dangerous, and perhaps as degrading as idolatry, and yet the difficulties seldom stir up to Missionary enterprise, the easier labour is preferred and that which cannot spread is attacked, while that which contains within itself an active principle of propagation is left unmolested to spread its ravages. So chilling to the ardour of the christian has been the disappointment experienced from efforts directed against Islamism, that even in the way of propagating truth by means of tracts, comparatively little has been done; perhaps there are not less than fifty such publications put through the press for the benefit of the Hindus for one intended for the Musalmáns.

Some may imagine that though the Qurán inculcates most strongly the propagation of its faith, the command is inoperative in India; that the

* We know not what may be the *cause*; but of the *fact* stated by our Correspondent, as it regards the lack of direct effort for the conversion of Musalmán, we suspect there can be but little doubt. It cannot be attributed to cowardice, or to any dread of meeting the followers of Islám; it must spring from want of attention. May that neglect did rise into ground of serious reproach now that it is brought to light.—ED.

† The late disturbances in Rohilkand and some that have taken place elsewhere, shew that the intolerant spirit of Mahomedanism is still exerting itself.

‡ Prayer was lately introduced in one of the schools on the Hills in the N. W. of India; the Hindus made little objection, the Musalmáns abandoned the School.

system of Muhammad is already tottering and must soon fall to pieces. But in disproof of this I would ask whether the invasion of India by the Mahomedans could have filled the country with their sect as it is now filled? History gives us no reason to believe such a statement;—but we do know that the Government that was then established, by its rewards on the one hand and its penalties on the other, gave every encouragement to its own faith and threw every obstacle in the way of the other. Not only was personal violence used in individual cases, but by enormously increasing the burdens of taxation on the Hindus, a slow but sure engine was set at work, which in the course of time elevated the Mahomedan population, while it equally depressed the Hindus—the number of the former with each succeeding generation increased largely, while a corresponding reduction took place amongst the latter, and many were tempted to cast aside idolatry to bring themselves and their families under the advantages obtained by taking part with their conquerors. At one time, the proportion of inhabitants was estimated at six Hindus to one Musalmán; but I have seen documents of late date which estimate the proportions at about three to one; in some parts of the Western Provinces the balance is supposed to be in favor of Mahomedanism; and I think (for I have not the pamphlets in my possession) that Mr. Adam's reports exhibit the fact, that even in Bengal there is little difference between the number of Hindu and Mahomedan families.

I must here observe that I do not think that, taking the entire population of a large tract of territory, we shall at any time find a greater proportion than one-third consisting of Mahomedans; for in a country which depends so much upon its agriculture—and the agriculturists are chiefly Hindus—we must look for great masses of Mahomedans in and about the towns and cities where the greatest encouragement is given to artizans and manufacturers. These be it observed are the chief scenes of missionary labour, and the proportions of the two classes in such places alone are of importance in an inquiry like the present.

But not only has such progress already been made, but the doctrines of the Qurán are still progressing. As far as my own information extends, and I believe the same result will be obtained from inquiries throughout the country, I find that in every city in this part of our dominion there are instances every year of fresh conversions being effected. Not long ago I was introduced to a Vakeel who, I was told, had some time before renounced idolatry for this faith. I grieve to add that I know of several cases in which the individuals were educated as professed christians, and I think it will be found that relapses of this kind are not unfrequent. I may here state the circumstances of one of these cases to show that even under the British Government (however unintentionally) a premium is held out for embracing the faith of Muhammad. A British officer formed a connection with a Musalmán, and his children were brought up in a town near Calcutta, under christian instruction. On his death the mother formed an alliance with a Musalmán, and the daughters were married into Musalmán families. The sons had to choose whether they should follow the example, or continue to be considered christians. The encouragement given by Government to Native talent induced them to declare for Muhammad. The eldest got credit as a native for being uncommonly intelligent in the English duties of the office to which he was attached. Wherever he visited he was received with marked attention, and had a seat given to him by those who would have made him stand submissively had he appeared as an East Indian. All his English friends gave him certificates of his being entitled to a seat at their tables, and of his being a sensible native, wonderfully versed in the English language. He has since obtained one of the best appointments open to native talent.

There are other causes operating to extend Mahomedanism. The raiyats in the greater part of the country are unable to meet a season of drought. Their moveable property, their cattle, their houses are successively sold to obtain food. They then beg and, this resource failing with the increase of the calamity, they sell their children. The girls are transferred to the zenana or the brothel, the boys become the slaves of the Mahomedan gentry. In this way vast numbers are taken from the ranks of Hinduism and transferred to those of Mahomedanism*.

There is yet another cause for the progress of this faith. Its public ceremonies in India partake so much of the character of idolatry that the lower castes of Hindus observe both them and their own festivals indifferently. Some modern sects have Hindu priests, but practise circumcision; and I have often met people who did not know to what class they really belonged†. They however preferred Mahomedanism as being more respectable than Hinduism.

Doubtless much stronger evidence than I have obtained might be collected, were the Missionaries throughout India to submit periodical returns on such points to a Committee in Calcutta; and *en passant* I commend the suggestion to your consideration; but from what I have myself seen I am convinced that *Hinduism is gradually merging into Mahomedanism*.

This declaration is of too startling a character to be as yet generally believed; and not to risk my argument on data that may be disputed by some, I am willing to fall back on such facts as all must admit, viz. the discovery that the faith of the false prophet is now more extensively spread over India than it was believed to be at the beginning of the present century, and that there is a want of Christian effort to counteract and remove it. As Christians, we firmly believe that the mighty fabric must fall; and however discouraging previous attempts may have been, it is our duty again and again to make the effort, till we see it crumble before our united exertions. God grant that this poor attempt to awaken Christian zeal in the enterprize may be successful, and that He may speedily bless the means that may be used to bring this dominion of the enemy into subjection to the Saviour's kingdom!

Let us see how the system is maintained, and then we shall be able to determine the best means for its demolition. Its priests abound every where, either wandering from place to place and depending on their own ingenuity or the liberality of those they meet for support; or they obtain charge of a temple, where they live by the offerings of visitors, and the fees they collect at marriages, funerals, and other similar occasions. The temples are erected by wealthy men as works of merit, and are frequently endowed with large funds; in many cases Government pays for their support. The instruction of the young is also a means of maintaining the priesthood. In some temples the mullás deliver lectures on stated occasions and are always accessible to inquirers. Faith in one God and the prophet, the sacred character of the Qurán, the merit of good works, and the propagation of the doctrines of the prophet are the leading topics; the more ignorant or crafty of the body encourage also various superstitions; for very few Musalmáns in this country are *familiar* with the Qurán. A smattering

* These opportunities should not be lost by christians; for the liberty of the children might be purchased at small cost, and having given them a useful and christian education, they would at mature age return to their families with the means of instructing those around them.

† A few days ago I was at an Indigo Factory when I was told that on commencing work for the season, the workmen demand money, and propitiate a Musalmán saint buried in the compound. A mullá is called, a green cloth spread over the tomb, prayers are said, and sweetmeats presented, while the Hindu and Musalmán labourers take part in the ceremony and equally share the sweetmeats afterwards.

in Arabic confirms the learned in what they have been taught to believe of its beauties, and translation is deprecated. I believe there are two Hindustáni translations extant, one executed at Delhi and the other in Calcutta, which last is, I fancy, that now undergoing re-publication at Mr. Black's lithographic press; but all strict Musalmáns look upon these productions with abhorrence, and the writers are frequently cursed for their pains*. To understand aright the feeling manifested by them on this point, it is only necessary to remember the bigotted spirit in which the Roman Catholics consider the translation of the Scriptures by the Protestants; and *HERE is the weak point of the faith of the Mahomedans*. The book cannot stand the scrutiny of men of common sense, when presented in a language with which they are familiar. *Disseminate it then in this form, and let every page bear a comment exhibiting its plagiarisms, inconsistencies and follies.*

We shall by these means appeal to the common sense of the people, and shall enlist the talent of the Hindu community throughout India in exposing its absurdities. At the same time let those who have the necessary qualifications maintain a constant and energetic attack upon the Qurán by means of tracts, while the present efforts to instruct the rising generation should be increased. Missionaries must devote themselves to the work; those who do so, must decide on adopting the true Christian course of conflict;—meeting with contempt, insult, persecution and perhaps even death; for under such circumstances this field will be the most dangerous to the preacher that the world presents at this moment. And shall it be said, that of all those whose bosoms glow with missionary zeal, none is to be found who will dare to encounter such persecution for the sake of that Master who led the way through every discouragement and through unparalleled suffering? He has encouraged his followers to dare the most dangerous opposition by giving persecution in *his* cause the character of a vast privilege. I know there is not a Missionary in the field at this moment that would not gladly face the storm of malice that Satan would in such a case, raise against him; and it is only because he thinks that duty requires his first attention to be given to the Hindus that he has not hitherto done so. Doubtless he has better success in making converts from among the Hindus, if that success be determined by the *number* so gained; but Mahomedanism stands like a stone fortress, a single part of which being loosened endangers the whole structure. Oh, had I the power of depicting this glorious work as it appears to myself, its importance would be speedily acknowledged, and the throne of grace would be besieged with special prayer for its speedy success, and the voice of the preacher would henceforth be raised equally against idolatry and this false faith. May I hope that God will cause some more able servant to take up the subject and force it home upon the attention and the feelings of the Christian world.

Some stress is laid upon the study of our scriptures by these people. I know they study our books, to find proof for the authority of Muhammad. All else, they say, is either unimportant or corrupted. I have mixed much with them, and have often observed how they wrest scripture to their own destruction. A few days ago, one asked me if we had not printed a Hindustáni commentary? He was surprised when I told him we had not yet done so, and I should have been glad had I been able to put into his hands a commentary intended especially for Mahomedans. This is, too, a kind of publication that should not be forgotten. They have their own commentaries in MS. on *our* Scriptures!

* It is said that a cheap edition published some years ago has been bought out of circulation.

Infidelity has, I am aware, made great havoc among the followers of Muhammad; but we know of no instances in which those who have thus been led to see the follies of their faith have made any effort to obtain purer light; for if doctrines so suited to the carnal heart are renounced for infidelity, it will generally be that its wickedness is so desperate, that not the slightest restraint can be borne, and a God of any kind is considered a tyrant. But even these people continue to rank themselves among the Mahomedans, and their hatred to Christianity is of course in no degree lessened. In no other manner does this religion lose ground in this country; for, from the causes already indicated, no inroad has been made upon it by Christian exertion.

That we have been too careless in our endeavours against this system, may be further witnessed by the circumstance that the writings of Martyn and Lee remain unknown to the Musalmáns of Bengal and Hindustán. Translation would be easy, and a judicious edition would bring forward every argument advanced by these able men, without wasting time on the discussion which took place with the Persian writers. If discussion can be provoked, a great point will be gained; for it is the obstinate pride with which they regard the doctrines of their sacred book that keeps them from examining the facts of Christianity.

Poetry.

THE LOST CITY.

FAIR hills are cluster'd all around,
 And verdure clothes the teeming ground,
 And o'er the old grey rock are thrown,
 In tasteful beauty all its own,
 Festoonings of the luscious vine,
 Laden with early summer's sign;—
 And yonder the fair city spreads,
 And rears to heav'n its thousand heads.
 The tow'r, the wall, the battlement,
 On hill, and plain, and the descent,
 In strength, with judgment plac'd, would tell,
 That scene of beauty's guarded well;—
 But they are foreign spears that gleam
 From watch-tow'rs in the evening beam,

That city on the mountain's crown,
 Upon a fruitful land looks down,
 And proudly rais'd, its spires receive,
 The splendors of an Eastern eve.
 Oh! who would wish so fair a spot
 Less than the best—the happiest lot;
 Nor grieve that here the tyrant came
 Nor left of Freedom e'en the name?
 Oh, would some patriotic soul,
 Rise, like the spirit of the whole,
 And arm, once more, the bold, the brave,
 To perish for their land, or save!
 But there is none, not one, to dare,
 The rescue of a place so fair!

The sun has set, and in the vales
 The light of day already fails—
 A shadow, like a vapor, steals
 Along the aspect of the hills—
 A ling'ring beam rests on its brow,—
 'Tis bright—'tis gone—'tis darkness now !
 And thus that country's glory pass'd,
 All brilliant to the very last ;
 But since has fail'd its kingly reign,
 No monarch there may rule again.

A few short hours have sped, and then
 Have ceas'd the anxious cares of men ;
 The conqueror, and the conquer'd, lie
 Dreadless in their proximity.
 The craven fears the warrior's spear ;
 The warrior's safety is that fear.
 So rest—so slumber—yet with hate
 No vengeance e'er can satiate,
 And with contempt, or sense of wrong,
 Dream each,—and each that hate prolong.

Within the Western vale, there lies
 The relic of a paradise,
 Once chosen for a ruler's seat,
 And still from noise a fair retreat,
 Where woodlands spread their silent charms,
 And high entwine their giant arms ;
 But now the fox, and owl, are there,
 And claim with man the spot to share ;—
 Yet in a solitude like this
 The sad may find their only bliss.

From hence, behold the Eastern skies
 Fresh painted in a hundred dyes,
 And though beneath 'tis dark, yet soon,
 Will upward roll the glorious Moon.
 The sharp-lights now the outlines tinge ;
 The foliage has a golden fringe,
 And streaks of light along the hill,
 The City's upper verge reveal ;
 And where yon rugged turret stands,
 The work of patriarchal hands,
 All grim, but useless, on the height,
 The casement's pierc'd with brilliant light ;
 As if the watch-fire there were lit,
 And those of yore, were watching yet.
 A moment more, and now behold
 The landscape cloth'd in burnish'd gold ;—
 So pure the air, so clear the sky,
 So brightly beams that gem on high.

And now, exposed beneath the trees,
 What weary crew of men are these,
 Who on the naked ground repose,
 And fear not beasts of prey, or foes ?

All sleep have two,—the foremost one
 Is such as few have look'd upon ;
 With deep, but intellectual eye,
 And marble forehead bare and high,
 With meaning lip the heart has set
 With thought that is unspoken yet,
 He rests upon the hard, cold ground,
 Nor marks the insects creeping round ;
 With head upon his bosom bent,
 He seems on some design intent ;
 While at a space that marks respect,
 The other would that face inspect,
 Looks wond'ring why his lord should muse,
 And thus refreshing sleep refuse.
 That both are wearied much, I ween
 May from their clothes and looks be seen,
 And yet that gentle form doth well
 Of many a pain and hardship tell,
 That many a sturdier, older, frame
 Would shun to bear for need or fame.

The follower now has sunk to sleep,
 And left his lord alone to weep.
 To weep ? Ah yes ! that was a tear
 The moonbeam sparkling made appear.
 Oh, are they thoughts of pride, that wage
 The inward war and stir his rage ?
 Or disappointment o'er some cross,
 When Fortune chill'd his hopes with loss ?
 Ah no, too meek, and too resign'd,
 He thinks not of himself ; his mind
 Is to a noble purpose lent—
 For others' griefs his heart is rent,
 And he would gladly shed his blood,
 This night, to win their greatest good.

The Roman soldiers pace the wall,
 And in the vale their shadows fall ;
 And as to earth a look he cast,
 A line of darkness slowly pass'd.
 He tranquil rais'd his humid eye,
 And saw a glitt'ring helm on high ;
 But heeded not, for there, far spread,
 The city crown'd the mountain's head :
 And there were thoughts and prospects twin'd
 Within his great mysterious mind,
 Which in a moment liv'd anew,
 As on that scene he bent his view.
 He look'd—he wept—the tears gush'd forth,
 As if he mourn'd for some great worth—
 “ Ye will not that your Lord should save,
 Though he will all the peril brave ;
 Ye will not that your Lord should reign ;
 Though for you ready to be slain,”—
 And yet the bitter tear fast flows—
 For friends he weeps not—but for foes !

His humble heart he turn'd to God,
 And to the thick wood-shelter trod
 A spot umbrageous—silent—dark—
 Where scarce is seen the stem's brown bark ;
 Such as where Superstition says
 The midnight spectre mourning strays—
 And—was it fancy ? No, 'tis true—
 Etherial forms appear to view,
 And sadly on the stranger gaze,
 As moves he through the dark'ning maze.
 He reaches now a suited spot,
 Where human eye can see him not,
 Where in itself is solemn night,
 Save when the pulses of the breeze,
 Stirring among the thick wove trees,
 Shake down some trembling drops of light ;
 He pauses—humbly kneels, and there
 Pours out his soul in fervent prayer,

Is such as *He* that City's hope,
 To give their deadly vengeance scope ?
 To loose them from the tyrant's chain,
 And give them freedom once again ?
 How would they smile with bitter scorn,
 To see their Saviour, poor, and worn
 With pain and hunger, grief and care,
 And kneeling thus to God in pray'r ?
 When, were he touch'd with human pride,
 One call To ARMS ! and by his side
 Ten thousand spears would bristling rise—
 Ten thousand voices rend the skies—
 And Death would speed from vale to hill,
 With shouts of vengeance ! vengeance still !

Vain Jew ! that mountain's diadem
 Is thine own lov'd Jerusalem.—
 But not one arm, in human might
 Can wield a brand and lead the fight,
 Against these foes that may once more
 That City to its pride restore ;
 Then here your only hope may rest
 Accept your Lord—be sav'd, and blest—
 You laugh in pride, and scorn him yet ?
 Ah, thus 'tis penn'd in Holy writ,
 In many a faithful page foretold,
 And mourn'd and wept, by seers of old,
 Whose voice yet hear—but ah ! unaw'd,
 You 'll slay th' Almighty Son of God !
 On you, you cry, be charg'd his blood—
 On you, and on your fiendish brood ;—
 Well be it so—while Gentile lands
 Shall sing His praise in distant lands,
 A Saviour *you* shall seek in vain—
 No Saviour e'er will come again.
 By sword, by famine, and by fire,
 By plague, and pestilence, expire ;

And, far from hence, your sons shall roam
 In foreign lands, without a home.
 A shatter'd tribe, a hated crew ;
 A by-word be the name of Jew,
 And here, where golden spires arise,
 And glitter 'mid the sunny skies,
 Where peace and plenty, joy and love,
 The fruitful field, the orchard grove,
 The palace, and the quiet cot,
 Told once your highly favor'd lot,
 Shall lasting desolation be,
 The scene of want and misery,
 And not a stone shall stand to tell,
 What fabric in wild ruin fell—
 Temple and tow'r in rubbish blent,
 Shall be this City's monument.

* * * * *

JEHOVAH hear ! their sins forgive !
 Still bid these murd'ers turn and live !
 Father, their crimes, in mercy, view—
 Forgive—they know not what they do.
 Hast thou not said, hast thou not sworn
 The wand'ring Jew shall yet return ?
 ALMIGHTY GOD, we hope, we pray,
 That thou thyself wilt lead their way ;
 That thou wilt bid them taste thy Love,
 In Living Manna from above—
 Give them again that Holy light
 That cheer'd of old their lonely night ;
 That pass'd before the trav'ling band,
 And led them to the promis'd land.
 So lead them yet ;—amid the gloom,
 Thy Spirit shall their hearts illumine ;
 The cloud shall yet their path precede,
 Through unknown scenes thy people lead ;—
 On earth their feet—on heav'n their view,
 The narrow path they'll yet pursue ;
 And be at last reclaim'd and blest,
 Won to the Saviour's promis'd rest !
 Ope, ope your portals wide for them,
 Blest City—new Jerusalem !
 The sons of Zion singing come,
 For refuge to their promis'd Home.
 They come ! they come ! ye heav'ns rejoice,
 And echo now to Freedom's voice ;
 The chains of Hell apart are riv'n
 THE CONQU'OR IS THE KING OF HEAV'N.

Allahabad, 14th August, 1837.

REVIEW.

A CHARGE delivered to the Clergy of the Diocese of Madras, &c. at the PRIMARY VISITATION. By the Right Rev. Daniel Corrie, L.L.D.

The lamented Corrie's first and last charge is only now brought to our hands. The too early removal of that amiable man and truly Christian Bishop, will no doubt account in part for the delay ; for the rest we are not directly in the way of being furnished with Episcopal charges, still less when delivered and printed at such a distance from this metropolis. Nor should we now indeed have felt ourselves called upon to notice the present, had it been that of almost any other than he whom all India and the church laments. "By it, he, being dead, yet speaketh." For, exhibiting nothing in view, sentiment, or language either new or striking, it is yet truly characteristic of the estimable Bishop, breathing his meekness and humility, his gentleness and modesty, his calm and simple temper, in his own unlaboured and familiar form of expression. Of all the men it has ever been our lot to know, none was, in all these respects, so every way fitted as Corrie was to fill, for the first time, the Episcopal chair of Madras.

The strong excitement produced in the native Christian mind by the late regulations in the matter of the caste question, the unhappy dissensions in the missions of the Episcopal church, which had issued in the breaking off from its communion of far the largest and, we believe, the best portion of the native Christian population of the Tinnevely Mission, and some other circumstances to which we will not now advert, had rendered it peculiarly important that the large powers, for good or ill, vested in an Anglican Bishop should be exercised, in the first instance especially, by one naturally of so mild and amiable a temper as Corrie, and at the same time so thoroughly imbued with the loving spirit of the Gospel of Jesus.

We have no doubt that Corrie was sincerely attached to the religious communion of which he was ever so worthy a functionary, first through a long course of most active, and approved, and successful service in the secondary order of ministers, and then, for far too short a period, in the higher and responsible one of Bishop ; and we are confident that all sections of the Indian Church participate now in one common feeling of veneration for the memory of him deceased, whom living all alike loved and

esteemed. This conviction is markedly confirmed by the many public and private testimonials to his worth and character every where elicited ; nor is the fragrance of his character, though so widely diffused, yet lost. As a chaplain of the H. C., laudably and zealously discharging the important duties of the pastoral office among his countrymen and nothing more, his reward indeed would have been with his God, but his memory would scarcely have established itself, save in the affectionate recollections of his immediate friends and cotemporaries ; but like Martyn, Corrie was what every Christian, every Christian minister especially, is bound to be in heathen lands—a missionary ; and in truth he was a most efficient missionary, as has been clearly shewn elsewhere. His life, his temper, his liberality, his continuous efforts in every good cause, his active support of all the great Catholic Societies, his devoted co-operation in the work of Biblical and Tract translation, his labours in *native* as well as English preaching, and that beyond the extent of his personal ability, by the employment of native Christian catechists and teachers—all these spoke Corrie a missionary of the cross. Nor did he confine his love and regard within the sectional sphere of his own immediate body ; he rejoiced, truly rejoiced, in the success of all kindred labourers in the one great, holy and benevolent cause, and we never heard of one single instance in which a petty spirit of rivalry or party zeal was exhibited by this truly good man. May his mantle prove to have dropt upon his successor ! For sure we are, that if the gospel is to prevail over India, that cannot be until European Christians exhibit to the idolatrous Hindu and the bigotted Mohammedan the genuine Christian temper, that true mark of the Redeemer, the *spirit of unity and love*—“ by this shall all men *know* that ye are my disciples, if ye have love one to another.”

A few extracts from the Bishop's charge will serve to confirm the preceding remarks and to illustrate his meek and unpretending character, the fine spirit of Christian humility in which he had entered on his high office, and the engaging manner in which he sought to exercise his powers as “ a helper of the faith” of his clerical brethren, and to induce in them a hearty desire to co-operate with him in every labour of Christian love.

“ A peculiar circumstance, I would trust, of mutual interest, is that having for so many years been numbered among yourselves, as a Chaplain on the E. I. Company's establishment in this land, I am enabled to enter fully into the difficulties which often occur in the performance of your duties, and to sympathize in your trials.

“ Under these circumstances, may I not hope, that a reciprocal feeling will be entertained between us, and that whilst I desire to be among you as a fellow-servant, a friend, and a helper of your joy, you will lend your willing co-operation to overcome all the hindrances which tend to impede

our ministerial usefulness, and will strive with me, that we may so live and act as that the Gospel, as far as we are concerned, may have free course and be glorified?"

"May our dependence be on the guidance and teaching of the Holy Spirit, to whom belong the preparations of the heart in man, as well as success in his labours!"

Of the just estimate he had formed of the far more than perfunctory performance of a certain routine of ecclesiastical service which is incumbent on every minister of Christ, let the following extract be in proof.

"The circumstances of the times stamp our Ministerial duties with as much additional importance, as outward circumstances can add to them. In these days it is not sufficient, that a Minister maintain a fair outward character, against which nothing blameable can be attached; he must be alive to the dangers with which our common faith is assailed, and to the pains which are taken to mislead. He must direct the warnings of God's word against the errors most likely to deceive, and magnify the truth of God on those points concerning which his flock are most in danger of being led astray.

"In general, the people of our charge will search no further than they are led, and if not fully instructed in all points, they are exposed to be driven about by every wind of doctrine. A Minister must therefore shew a disposition to lead among his fellow-creatures, to guide the flock, not to follow it, until 'there be no place left either for error in religion or for viciousness of life.'"

We were much struck with one passage in which this good man bears his distinct testimony, from personal observation, to the general fidelity and diligence of the ministers of his communion, *missionaries* included.

"With the general state of things I see no reason to interfere. Both Chaplains and Missionaries appear to be attending diligently to the duties of their respective stations."

We were the more gratified with this short but pointed assurance, in as much as it is well known how much the feelings of the whole body of missionaries, in the south especially, both in and out of the establishment, had been wounded and the friends of missions startled and distressed by some sweeping assertions of a different character from another church dignitary, of a date a little anterior; and which, though on being very properly met by the missionaries in Bengal both of the episcopal and dissenting communions, they were admitted to have no application to the *existing missionaries*, were yet, from their very generality of expression, liable to a repeated misinterpretation.

Of the Christian view Bishop Corrie took of the fashionable Eutopianism, in reference to the extension of human learning without Christian instruction, we have a distinct proof in the following paragraph.

"The spirit of enquiry which is abroad is favourable to the objects of our high calling. The disposition to favour general education is especially,

to be encouraged, and at the same time watched over in order to give it a right direction. The cultivation of the intellect is to be made conducive to moral improvement. Holy motives and right purposes are to be aimed at in the training of the young, so as whilst we impart all knowledge conducive to temporal happiness, they may especially acquire that which makes wise unto salvation.

“How this is to be attained in Institutions which exclude the knowledge of Divine Truth, they must answer upon whom the responsibility of such exclusion rests. Our aim should be, whilst we extend the limits of knowledge, and cultivate those faculties by which it is acquired, to establish the kingdom of Christ at once in the understanding and affections of mankind.”

On the system of Infant Schools and the main advantage to be looked for from them, the following judicious remark occurs.

“Infant Schools (when judiciously conducted) will be found a most important auxiliary. The advantage of the early training afforded in these schools, is not so much in the attainment of actual knowledge, as in forming the tempers, and commencing a regular and systematic discipline in the minds of children, at the earliest opening of the understanding and the first manifestations of corrupt nature in the shape of childish petulance and waywardness.

“But whatever attention be paid to the machinery of Schools, the catechizing of the pupils must not be omitted; not merely exercising their memories, but trying also their understandings, inquiring into their notions and grounds of knowledge, correcting their mistakes, explaining difficulties, and opening to them by degrees the great truths both of science and religion.”

Ever observant of and zealously alive to every thing either favourable or adverse to the effect of ministerial labour, the Bishop thus quietly introduces, without one harsh word, without even a particular application to parties or proceedings then and still at work, within his own Diocese especially, a cautionary sentence or two which could not fail to impress itself deeply on the minds of his clergy, the missionary clergy especially.

“But all our efforts are to be made conducive to the great end of the ministry, the preaching of the gospel.

“The command of the great Head of the Church is, “Go ye into all the world and preach the Gospel to every creature.” The Gospel in all its purity, its simplicity, and fulness, is to be made known. All that Scripture, which was given by inspiration of God, is to be communicated to every man in the tongue wherein he was born, and it is to be wisely explained and faithfully applied to every man.

“When a Minister engages in this duty with spiritual understanding, and a meek and lowly heart, whilst he is delivering the truth in love, the conversion of sinners will usually manifest the presence with him of the Great Head of the Church. This attestation accompanies the word, and will continue to accompany it to the end of the world. We need no other. The expectation of any sensible and miraculous manifestation whatever, in the government of the Redeemer, until His final coming to judge the world, seems altogether incompatible with the spiritual nature of His Kingdom. ‘*This man*, after he had offered one sacrifice for sins, sat down on the right hand of God, from henceforth expecting till his enemies be made His footstool.’ Jehovah the Son, in human nature, in which nature

dwelleth all the fulness of the Godhead bodily, sat down, and there, as a Priest on His throne, will He sit, until Jehovah the Father, hath made His enemies His footstool. And how will this be accomplished? By the rod of His power out of Sion, the sharp two-edged sword of His word in the hand of Jehovah the Spirit."

As was to be expected, the good Corrie, the early friend with Martyn and Brown, of Carey, Marshman and Ward, (five of whom are now past into eternity and the last is even now preparing for his upward flight, to rejoin them in the paradise of God, to rest with them from his labours and be followed by his many and faithful works and labours,) could not fail to express, even from his episcopal chair, his love to the *universal* church.

"Many laudable efforts are made by christians of other protestant denominations for the diffusion of christian knowledge, and God vouchsafes a blessing on their labours. These circumstances all afford subject of much encouragement; and whilst we cannot but act with more entire confidence with those who most nearly agree with ourselves, and have reason to bless God for their increase of unity in our own body, we are bound to rejoice in the labours of others, cordially wishing well to, and aiding all who love the Saviour, and labour to make known in every place the savour of his name."

He adds a just remark on the probable intention of Divine Providence, in permitting these sectional partitions of the one Church of Christ—

"It might seem desirable that all Christians should unite in one general effort to evangelize the world; but it will be seen on reflection, that the very diversity of views which prevails among true Christians on points not essential to salvation, is rendered subservient, under the manifold infirmities of men, both to the purity and the right interpretation of the word of God. Solitary individuals, or a small company of like-minded men, setting forward on their own responsibility as heralds of the Gospel, will probably run in the end into idle fancies, if not into pernicious errors; while, if the church visible could be brought, in its present state, to unite in sending forth its representatives, they must be charged with the propagation of a system of Christianity, so lost in inefficient generalities, in regard to discipline at least, as could produce no abiding influence on the unchristianized world."

But we must close our extracts—though satisfied our readers, most of whom will never, it is likely, see this first and last charge of Bishop Corrie, will thank us for affording them the encouragement and refreshment of thus following him almost to his departure, and listening to "the gracious words that fell from his lips," ere he dropt his earthly encumbrance and soared to eternal day! Oh let us all pray the Great Shepherd and Bishop of the church to send forth many such men to forward *His* holy cause in these lands; and whether they be of this external division of His fold or that, we will rejoice in beholding "their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ," and give glory, to *His* grace effectual at once in them and by them! Amen, so be it!

Missionary and Religious Intelligence.

I.—INDIA.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that the Bishop of Calcutta is seriously indisposed, and is desirous of returning to the Presidency immediately. The Rev. J. Woolf, of the London Missionary Society, at Singapur, entered into his rest on the 27th of April last, at a small settlement called Samboangan, situated on the western extremity of Mindanao, on board the "Himma-leh." Mr. W. was a young man of deep piety, of much promise as a literary man, and a devoted Missionary. He was, at the time of his death, on an expedition to the Eastern Islands and Borneo, on behalf of the British and Foreign Bible Society.—The Rev. W. Buyers and Mrs. B. have proceeded to Banáras since our last.—The Wesleyan Methodist Missionary Society have deputed the Rev. J. Crowther to be the Superintendent of their Missions in India. Mr. C. is a man of noble spirit, superior talent, and genuine piety. His designation and the services consequent on his departure, appear to have produced a very favourable impression towards India. Mr. C. is to be accompanied by four educated young men from the Wesleyan College; Madras, we anticipate, will be the scene of his labours.—Rev. Mr. Webb and Mrs. Webb, of the American Baptist Mission, lately resident at Rangoon, are about to proceed to the United States via England, from ill health.—The Rev. R. Eteson, formerly of the Church Missionary Society, returned on the *Euphrates*, as Assistant Chaplain under the new arrangement. He is appointed to Gházipur.

2.—LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION.

We have been favoured with the 13th Report of the above institution. The operations of the Society are detailed in a pious and faithful spirit, and are calculated to encourage the hearts of our fair friends in their endeavours to train the native female mind in the way it should go. As we purpose entering on the subject of Female Education in India at large in an early number, we shall merely say, that the Report affords satisfactory evidence, that the Committee and teachers of the Society have been diligently employed, that the attendance equals that of former years, and that the Society still deserves the prayerful and pecuniary support of a generous public. We embrace this opportunity of correcting an error into which we fell last month in our account of the Religious Societies. Instead of—Central School, "Mrs. Wilson," Secretary, it should have been "Mrs. Chapman," by whom all subscriptions and donations will be thankfully received.

3.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The nineteenth Anniversary of the above Society was held on the evening of Wednesday, the 18th of October, in the Union Chapel, Dharamtallah—J. W. Alexander, Esq., in the chair. The resolutions were moved and seconded by Messrs. Yates, Chapman, Morton, Robinson, Buyers and Ewart. The Meeting was well attended—the spirit pervading it of a serious and practical character, and the spirit of liberality highly cheering. The Report read by the Secretary contained many interesting facts, which we refrain from mentioning, as it will soon be before the public, when we

shall be better able to notice its contents. May our brethren be favoured with the Divine blessing during the year on which they have entered.

I. *Resolution.*—That this meeting fully sympathizing with the labourers of this and every other Missionary Society in their arduous efforts to convert the Heathen, would commend them with their past and future labours to the blessing of God the Holy Spirit, and recommend the adoption and distribution of the report, an abstract of which has just been read, as they think it calculated from its fidelity to ensure for their devoted brethren a large measure of the sympathy, prayers, and aid of the Church Universal.

II. *Resolution.*—That this meeting pray the Great Head of the Church to induce in them a spirit of humility and repentance on account of the limited share which they have hitherto taken in obedience to the command of Christ in all scriptural efforts for the conversion of the world, and earnestly desire that He would fill them with a desire to consecrate themselves and their substance to Him that the immediate future may be gladdened with the tokens of the coming of His Kingdom in this Heathen land.

III. *Resolution.*—That this meeting impressed with the conviction that they are permitted to labor on the very eve of momentous days, would nominate as their stewards and the stewards of God in connection with the operations of this auxiliary, the following persons; with prayers that they at the close of the coming year, may have to report enlarged success, and merit the approving words of Christ "Well done good and faithful servants."

Messrs. Bartlett, Cockburn, Grant, Hay, Symes, J. Vos, H. Woollaston, and Lieut. Meik.

Treasurer, Secretary, and Collector, Rev. T. Boaz. All Missionaries of the Society Members are officers *ex officio*.

4.—MRS. WILSON'S REFUGE.

We indulged ourselves during the past month with a visit to Mrs. Wilson's Refuge, situated on the banks of the Húghlí, midway between Calcutta and Serámpur, and independently of the benefit of the refreshing breeze and all the advantages of deserting the heat and dust of the city of palaces, we were indeed delighted with the whole establishment; every thing wore such an air (nay reality) of neatness, economy, happiness, and piety, that we could have wished all our friends no greater pleasure than to witness such a number of poor destitute orphans comfortably housed, fed, and so well domesticated, educated, and brought up in the fear of God. We hope that our excellent friend, the originator and superintendent, will be ever supported and blest in her pious endeavours to infuse into the native female mind the blessings of true religion.

5.—EDUCATION SOCIETIES AND PRESSES.

We understand that the long agitated School-Book Society for the North-western Provinces is either just established or just about to be called into being. The friends of religious instruction have established a *Christian School-Book Society* at Banáras; and we hope, before our next, to be able to announce the formation of a *Christian School-Book Society* at Calcutta. We understand that it is also in contemplation to establish presses for educational and missionary purposes at Banáras, Allahábad, and Agrá. We rejoice in these indications both of the thirst for instruction and the disposition to supply it. We have but one wish,—that there were more *unity* and concentration in these efforts to do good.

6.—MEDICAL MISSIONARIES.

We perceive from an advertisement on the cover of the *Missionary Magazine*, that the directors of the London Missionary Society are desirous of engaging a number of medical men as Evangelists to China. The idea suggested by America has been, we think, wisely acted upon.

7.—SLAVERY.

In the last number of the *Oriental Christian Spectator* an article appeared on the subject of slavery, written by Mr. G. Thompson, the eloquent advocate of the rights of the injured, in which he descants in the most indignant terms on the horrors of East Indian Slavery. Now we are the last to be guilty of any thing approaching to an apology even for slavery in its mildest form; but we must say, that both the eloquence and energies of the Anti-Slavery advocates might find fields where there may be such horrors in connection with SLAVERY as they describe; but we believe whatever name you give a man in British India he is at liberty to change masters, if just ground of complaint is offered; and that justice in its highest form will ever visit the injuries of a coloured population on the heads of their oppressors.

We intend in an early number to enter at length into the real character and extent of East Indian Slavery.

The following is a fearful detail of the still bound state of six millions of our fellow creatures for the amelioration of whose condition we most cordially join our voice and energy with the friends of the oppressed.

"In the United States,.....	2,500,000 slaves.
In Brazil,.....	2,000,000 slaves.
In the Spanish Possessions,.....	500,000 slaves.
In the French Possessions,.....	300,000 slaves.
In the Possessions of Portugal, Denmark, Holland, &c.....	200,000 slaves.
Add to these, the victims of <i>prejudice</i> in the United States,—the afflicted and down-trodden free (so called) people of colour: the masterless slaves of America,.....	500,000
	6,000,000

"What mind can grasp the amount of injustice, misery, pollution, and soul-murder, comprised in this most impious and inhuman system? Five millions, five hundred thousand human beings held in a state of brutal subjection by nominally Christian nations! Odious and diabolical conspiracy against the liberties of mankind! Half of these are found in the far-famed Republican States of North America: the land of liberty; the asylum for the oppressed of all nations,—where it is declared that 'all men are born free and equal,' and that 'resistance to tyrants is obedience to God.' America! the land of the pilgrims,—the land of Eliot, and Edwards, and Hancock, and Adams, and Franklin, and Washington! In this land of revivals, and educational and missionary operations, and saints, and heroes, and philosophers, and liberators, there are THREE MILLIONS of oppressed human beings; two millions five hundred thousand in a state of brutal subjection to the avarice, lust, and power, of irresponsible masters, and the rest shut out from every social privilege, on account of their connexion (near or remote, it is the same) with the African race."

8.—STATE OF FEELING IN BRITAIN TOWARDS BRITISH INDIA.

The great subject of regret in reference to India, in Britain, has been the want of feeling arising from ignorance of her inhabitants, resources, and importance in a moral, political and commercial point of view. The regret has still cause for existence, though not to the same extent. We think there are indications in the state of feeling at home that India is beginning to be better understood and more justly appreciated. The index to this is found in the formation of Societies and Associations having gain or improvement for their object. We lately read of the Society for "the bettering the condition of the Ryots of India," "For the improvement of the

growth of sugar and cotton," and one or two more of a similar character ; but that which is the surest index of a right temper is the present state of religious feeling, which appears to have set in strongly towards India. The fact is, the slave question is in some measure at rest as far as Britain is concerned, and the sympathy and energy which formerly forced the chain from the limb of the Negro will soon hurl Jagannáth, and Káli, and all the abominations of a Government-upheld idolatry to the ground. This feeling is both strong and deep, and the source that feeds it is both inexhaustible and too mighty to be easily stayed.

9.—DEPARTURE OF THE GOVERNOR GENERAL AND SUITE FOR THE UPPER PROVINCES.

The Governor General and suite embarked under salutes from the Fort on the morning of the 20th ultimo, on their tour through the territories of the Company.

The object of these visitations to the Native States is, we suspect, to maintain friendly feelings, already promoted, towards the British Government, and to excite them where they may not exist, as well as to investigate and arrange the affairs of Government in all its civil and political relations. How important then in such an embassy that Christianity should be exhibited and represented in all its purity ! May those to whom the religious concerns of the suite are committed feel the importance of exhorting all to be sanctified "before the heathen."

10.—DEATH OF SIR BENJAMIN MALKIN.

We regret to announce the death of Sir B. Malkin, one of Her Majesty's Judges of the Supreme Court, after an illness of a few days. He died on the evening of Saturday the 21st ultimo, and was interred with the customary tokens of respect in the Cathedral on the evening of the following day. Sir Benjamin Malkin was a retiring and devout but religiously timid man. He was an upright judge, a man of considerable literary attainments, and was much respected in the circle in which he moved. He is the third Judge of the Supreme Court, now awaiting the resurrection within the walls of the Cathedral. His companions in death are Sir Christopher Puller and Sir Robert Blosset. How forcibly do the words of Watts impress us in such instances of mortality—

"The wise, the low, the reverend head, must lie as low as ours!"

11.—FUNERAL SERMON FOR MAHESH CHANDRA GHOSH.

A Funeral Sermon was preached on Thursday evening, the 12th October, at the Old Church, by Rev. Krishna Mohana Bânarjýá, for his friend and countryman, Mahesh Chandra Ghosh, from Rev. xiv. 13.

The attendance, we understand, was numerous, and the sermon pious. Mahesh was one of the most promising and sincere converts from Hinduism to Christianity, and was deserving of some special notice ; but we doubt the wisdom of such a step as the one recorded.

II.—BOMBAY.

I.—CONVERSION OF NATIVES.

On Sabbath day the 10th of September, two Maráthá women, inmates of the Native Poor's Asylum, were baptized by the Rev. Dr. Wilson, in the General Assembly's Mission-house; and five respectable natives, four Hindus and one Musalmán, were publicly received as catechumens, on expressing, before an assembly of their countrymen and Europeans, their desire to be received into the Christian church. The Muhammadan is a young man of 22 years of age, and the eldest surviving son of the late Nawáb of Baroch, who died in Bombay a few years ago. He has been subjected to much abuse, and even violence, since he expressed his determination to forsake the faith of his fathers; but he has hitherto remained unmoved by the opposition which he has experienced. May his convictions be strengthened and matured; and in the consolations of the gospel, may he experience that peace which the world can neither give nor take away!

II.—LADIES' SCHOOL SOCIETY.

Ladies' School Society for destitute and orphan children in connection with the Church of Scotland.—The Report is very interesting. We have room for only the following cheering extract as to the result and the numbers attendant on the schools, which, both from the variety and the numbers, is certainly pleasing.

Some of the results of the school, are, through the blessing of God, most gratifying. The baptism of one of the scholars, and her subsequent marriage to a Brahman convert to Christianity, were noticed in last report. Another of her companions, who it is hoped is habitually under the influence of that divine truth with which she is well acquainted, was baptized on the 4th May. Five girls and adult women connected with the institution, or lately introduced into it from the other schools, have publicly solicited baptism from Dr. Wilson, and will probably in due time be admitted into the visible church. Favorable impressions have evidently been made on the minds of others, and particularly of those who have made most progress in their learning. It will be now an object to detain the girls at the school, till they nearly reach their womanhood, that they may be preserved from those temptations which they would otherwise be called to encounter. Should no better method of doing this suggest itself, and should the funds of the institution admit of it, a small bounty, for their encouragement, will be given on their needle-work.

The other female schools of the Mission in Bombay contain 125 girls; but as a particular account of them would, *mutatis mutandis*, be the same as that now given, there is no occasion for presenting it. The total number of girls at present in the schools, it will be observed, is 189*. They belong to different castes, as the following table will show.

Protestants, (<i>Converts</i>),.....	8	Kamáthins,	4
Roman Catholics, (<i>Indo-Portuguese</i>),	9	* Sonárin,.....	1
Jews,	4	* Kánsár,.....	1
Musalmán,	7	* Málins,.....	2
Pársá,	17	* Dhobíns,	4
Hindús (134)		* Sáli,	2
* Maráthins,.....	76	* Madrásí,.....	1
* Bhandárin,	20	Bráhmaíns,	2
* Kolís,.....	6	Muhárin,.....	25

Total, 189

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of September, 1837.

DAY OF MONTH.	Minimum Temperature observed at sun rise.				Maximum Pressure, observed at 9h. 50m.				Observations made at Apparent Noon.				Maximum temperature observed at 2h. 40m.				Minimum Pressure, observed at 4h. 0m.				Observations made at sun set.				Rain Gauge.						
	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.	Barometer.	Temperature. Of the Mercury.	Of the Air.	Wind. Of an Evap. Surface.							
1	29.608	81.9	80.3	79.7	N. N.	.640	84.5	87.5	84.3	N.	.620	83.5	83.0	83.0	S. E.	.544	84.3	86.0	83.0	N.	.544	84.8	87.8	83.0	81.0	S. S. E.	0.09				
2	.580	81.5	79.5	79.0	N. N. E.	.616	83.3	85.0	83.0	E.	.600	85.8	87.5	84.3	E.	.516	83.1	82.0	81.5	E. S. E.	.516	84.0	82.1	81.9	E. S. E.	.528	82.5	81.0	81.0	S. E.	0.53
3	.618	79.8	77.5	77.5	S. E.	.660	80.5	79.0	79.0	S.	.648	80.9	80.0	79.5	S.	.616	81.3	80.5	79.9	S.	.612	81.3	80.4	80.0	S.	.616	81.4	80.0	80.0	S.	1.63
4	.636	79.5	79.0	79.0	S.	.654	82.5	84.0	81.8	S.	.644	85.8	87.5	84.2	S.	.576	85.0	87.0	84.5	S.	.550	84.8	86.8	83.0	S.	.558	83.5	81.7	80.8	S.	2.28
5	.577	81.9	80.6	79.5	S. S. W.	.618	84.0	87.0	83.2	S. W.	.606	86.3	89.0	84.8	W. S. W.	.555	86.7	90.3	85.0	S. W.	.540	85.4	86.5	83.0	S.	.550	83.6	84.0	82.5	S.	
6	.558	79.7	78.8	76.8	S. W.	.602	82.3	83.4	82.3	W. S. W.	.596	84.4	86.9	83.4	W. S. W.	.546	82.4	84.0	81.0	S. W.	.530	82.0	82.7	81.5	W.	.536	83.0	83.0	82.1	S.	0.05
7	.578	82.3	81.0	80.6	Ch.	.630	83.5	87.0	84.5	W.	.600	86.9	90.8	85.0	W.	.547	86.0	88.8	85.4	W. N. W.	.530	84.8	87.0	84.0	N.	.552	84.3	85.5	82.7	Ch.	0.03
8	.618	82.1	81.5	80.9	W.	.668	84.1	87.0	85.0	W.	.650	87.5	92.0	86.0	N. W.	.566	87.6	94.8	85.5	N. W.	.554	87.6	92.2	87.0	N.	.563	86.0	87.5	83.3	N. E.	
9	.604	82.9	80.0	79.5	N.	.650	84.7	87.5	83.6	N. E.	.630	86.5	89.8	86.0	E.	.562	88.4	92.3	86.3	N. E.	.542	87.0	90.0	87.7	N. E.	.553	86.5	86.9	83.7	E.	0.02
10	.628	82.5	79.8	79.4	N. N. E.	.673	83.0	86.3	82.7	N. E.	.650	84.6	88.2	85.0	N. E.	.588	87.0	90.0	85.5	E.	.566	86.5	88.4	84.3	E. S. E.	.573	85.9	82.7	82.0	S. E.	0.38
11	.638	82.5	79.5	79.0	E.	.694	83.6	85.0	82.8	E.	.676	84.3	86.0	83.4	E.	.624	82.8	82.0	80.0	E.	.596	82.3	80.8	79.9	E.	.600	81.5	80.5	79.5	E.	0.20
12	.748	82.0	79.0	78.6	E. S. E.	.800	84.8	86.0	83.0	S. E.	.792	81.6	80.0	80.0	S. W.	.750	84.2	86.0	83.0	S.	.736	84.6	85.5	82.7	S.	.742	83.2	83.3	81.8	S.	0.60
13	.640	79.5	76.9	78.7	S.	.872	83.2	86.0	82.0	S.	.858	85.7	86.9	84.6	S.	.814	87.0	89.3	84.8	S.	.808	86.1	88.0	83.5	S.	.820	85.0	82.0	80.5	S.	0.75
14	.836	82.1	80.0	79.0	Ch.	.890	84.2	85.0	83.0	S. W.	.870	87.4	90.0	84.8	S.	.812	88.0	90.2	85.0	S. W.	.800	87.5	89.0	85.9	S. W.	.806	84.9	83.0	83.0	S.	
15	.824	82.4	80.6	79.5	S.	.866	84.3	87.0	84.0	S.	.890	87.4	90.0	85.2	S.	.817	87.7	90.0	85.0	S.	.786	87.0	87.9	82.8	S.	.794	84.5	83.8	81.5	S.	
16	.818	82.2	81.0	79.5	S. S.	.854	85.0	86.5	82.8	S.	.834	86.5	88.0	84.0	S.	.758	85.8	87.0	84.3	S.	.733	85.9	86.3	83.0	S.	.740	83.4	83.5	80.0	S.	0.06
17	.744	82.0	81.7	80.8	S. W.	.792	83.8	86.7	83.3	S. W.	.770	85.0	88.6	86.0	S. W.	.704	85.8	90.0	87.5	S. W.	.680	84.5	86.7	85.0	S. W.	.686	84.6	84.5	83.0	S.	0.15
18	.796	83.2	81.5	81.0	S. S. W.	.854	85.5	88.0	85.0	W. S. W.	.850	86.5	91.8	86.0	W. S. W.	.790	89.8	94.0	87.8	W. S. W.	.790	89.1	92.2	87.0	W. S. W.	.800	86.9	87.0	85.0	S.	
19	.837	84.0	81.5	80.9	S.	.886	86.2	87.9	83.8	S. W.	.876	88.4	90.5	85.0	S. W.	.828	89.0	90.8	87.0	S. W.	.810	88.2	88.0	86.5	S. W.	.818	86.0	85.7	84.8	S. W.	
20	.828	82.5	79.0	80.0	S.	.900	86.5	89.0	85.8	S. W.	.894	87.0	90.8	86.5	S. W.	.832	89.0	91.0	87.6	S. W.	.808	88.0	89.0	86.1	S. W.	.820	86.5	83.3	85.0	Ch.	
21	.860	83.2	79.0	79.5	Ch.	.918	86.0	89.0	86.5	W.	.894	86.5	91.7	86.8	W.	.850	89.4	92.8	87.3	W.	.828	87.5	90.0	86.5	W.	.836	86.3	86.6	85.2	Ch.	
22	.918	83.3	79.5	79.6	Ch.	.972	86.5	87.9	85.0	S. W.	.948	87.8	90.0	86.0	S.	.868	85.4	85.3	84.5	N. W.	.863	85.7	83.0	82.8	S. E.	.976	84.5	83.0	81.8	S.	
23	.926	83.5	79.5	80.0	Ch.	.960	85.5	87.3	83.4	S. W.	.928	85.6	86.0	83.0	W.	.868	85.5	91.2	85.3	S. W.	.846	89.0	89.9	83.7	S. W.	.854	87.6	83.7	82.0	Ch.	
24	.878	83.0	79.0	79.4	Ch.	.930	85.7	88.3	84.5	S. W.	.906	86.2	89.1	85.9	S. W.	.830	89.8	92.0	86.0	S. W.	.818	89.9	90.3	84.0	S. W.	.822	88.0	86.7	85.0	W.	
25	.848	83.5	80.0	80.0	Ch.	.890	85.9	88.0	83.9	S. W.	.860	87.6	88.9	86.0	S. W.	.782	89.0	91.0	86.9	S. B. W.	.810	85.5	77.0	81.0	W.	.810	84.5	76.8	77.0	S. E.	1.44
26	.828	82.7	79.0	79.5	Ch.	.884	85.0	87.5	84.8	S. W.	.845	86.5	91.5	85.0	W.	.752	87.0	91.0	86.0	E.	.739	84.5	79.0	81.0	N. E.	.750	83.6	78.8	79.0	E. S. S.	0.13
27	.852	82.1	77.6	78.0	Ch.	.918	84.4	87.0	84.8	S. S. E.	.904	86.5	91.3	86.5	E.	.836	87.0	90.8	87.7	W. B. W.	.826	87.5	89.8	86.6	W. B. N.	.826	85.5	83.7	83.0	Ch.	
28	.860	82.5	76.8	78.2	Ch.	.926	84.7	88.0	85.0	W.	.904	86.7	92.0	87.1	W.	.808	89.0	93.7	88.8	W.	.800	88.8	91.0	86.6	W.	.810	86.0	83.3	83.0	S.	
29	.845	82.8	80.0	79.7	Ch.	.900	81.5	80.9	79.3	Ch.	.896	85.4	86.2	84.5	S.	.834	84.4	85.8	83.0	N. B. W.	.806	84.0	80.3	82.5	N. B. W.	.810	84.2	82.9	82.7	Ch.	1.48
30	.874	82.5	77.0	78.0	Ch.	.906	84.5	88.2	84.5	E. E. N.	.888	86.4	91.0	86.4	E.	.820	88.8	93.0	87.0	E.	.816	86.6	86.9	86.0	S. E.	.820	84.0	82.9	83.0	Ch.	

IN THE PRESS,
AND SPEEDILY WILL BE PUBLISHED,
AN URDU VERSION OF THE NEW TESTAMENT,
TRANSLATED FROM THE GREEK,

By the Missionaries of the London Missionary Society at Benares.

The object of the translators has been to prepare a version in that style of language most generally understood by those to whom the Urdu or Hindustani is vernacular. The translations hitherto in use have been found to be in too high a style for the mass of the people, if not otherwise deficient. It was therefore necessary to have a translation that might combine, as far as possible, such a degree of simplicity as would render it intelligible to the unlearned, and at the same time such a regard to classical purity, as would make it acceptable to the educated classes. These objects the translators have endeavoured to meet, but in doing so have retained, as far as they could, the renderings and phraseology of previous versions; which they have carefully collated with the Greek original and a number of the most approved versions in various European languages.

The work, of which a specimen accompanies this notice, will not exceed Three Rs. in price. Donations in aid of printing are solicited, in order to enable the translators to distribute gratuitously among the natives as many as possible, where such distribution may be thought desirable. Those who may wish to subscribe for the work, are requested to send in their names, stating what number of copies are required, to Mr. P. S. D'Rozario, Church Mission Press, to the Rev. T. Boaz, Union Chapel House, Dharamtola, Calcutta; or to the Rev. J. A. Schurmann, Benares, to whom also may be sent contributions in aid of the publication,

تیسرا حصہ

مسیح کا وعظ

۲۵ (۱) اور بہت جماعتیں کلیل اور دیگاپلس اور
یروسلم اور یہوداہ اور اردن کے اُس پارے اُسکے
۵ باب ۲ پیچھے چلیں (۲) اور جماعتوں کو دیکھ کر وہ
ایک پہاڑ پر چرہا اور جب بیتھائے شاگرد اُس
پاس آئے (۳) تب اسنے منہ کھول کے انہیں
سکھلایا *

- ۳ (۴) مبارک وے جو روح سے غریب ہیں کیونکہ
- آسمان کی بادشاہت انکی ہی (۵) مبارک وے جو
- ۴ انسوس کرتے ہیں کیونکہ وے تسلی پارینگے مبارک
- ۵ وے جو حلیم ہیں کیونکہ وے اُس ملک کے
- ۶ وارث ہونگے (۶) مبارک وے جو صداقت کے بھوکھے
- ۷ اور پیاسے ہیں کیونکہ وے اسودہ ہونگے (۷)
- مبارک وے جو مہربان ہیں کیونکہ انپر مہربانی
- ۸ کی جائیگی (۸) مبارک وے جو دل سے پاک صاف ہیں
- ۹ کیونکہ وے خدا کو دیکھینگے (۹) مبارک وے جو
- صلح کار ہیں کیونکہ وے خدا کے فرزند کہلاینگے
- ۱۰ (۱۰) مبارک وے جو صداقت کے واسطے ستائے
- جائے ہیں کیونکہ آسمان کی بادشاہت انکی ہی
- ۱۱ (۱۱) مبارک تم جب کہ لوگ تمکو دھمکائیں اور

ستاروں اور میوے واسطے ہر طرح کی ہری بات
 تمہارے خلاف جھوٹے کہیں (۱۲) خوش و خرم
 ہو کہ تم آسمان میں بہت پھل پارکے کیونکہ
 انہوں نے نبیونکو جو تم سے آگے تھے اسبطرح
 ستایا ہی *

(۱۳) تم زمین کے نمک ہو پر اگر نمک بھینکا
 ہو جاوے تو کس سے نمکین کیا جایگا؟ (۱۴) وہ بھر

کسو کام کا نہیں مگر کہ وہ باہر پھینکا اور آدمیون سے
 لتا آجاوے (۱۵) تم دنیا کی روشنی ہو (۱۶) جو شہر

پہاڑ پر بنا ہی بوشیدہ نہیں ہو سکتا (۱۷) لوگ
 چراغ روشن کر کے پیمانہ کے نیچے نہیں بلکہ

چرغدان پر رکھتے ہیں تب وہ سبکو جو اس گھر
 میں ہیں روشنی دیتا ہی تمہاری روشنی آدمیوں

کے سامنے ویسہی چمکے تاکہ وہ تمہارے
 اچھے کاموں کو دیکھیں اور تمہارے باپ کی

جو آسمان میں ہی تعریف کریں *

(۱۸) مت سمجھو کہ میں نوریت یا نبیونکو
 منسوخ کرنے کو آیا ہوں میں منسوخ کرنے کو

نہیں بلکہ بورا کرنے کو آیا ہوں (۱۹) میں تم سے
 حق کہتا ہوں کہ جب تک آسمان اور زمین تل نچاے

نہ حرف نہ حرکت نوریت سے تل جایگا جب تک سب
 بورا نہوے (۲۰) پس جو کوئی ان حکموں میں

سے سب سے چھوٹے کو ٹال دیوے اور آدمیونکو ہوں

- سکھلاوے وہ آسمان کی بادشاہت میں سب سے
 چھوٹا کہلائیگا پر جو کوئی مانے اور سکھلاوے
 ۲۰ وہی آسمان کی بادشاہت میں برا کہلاویگا (۲۱) کیونکہ
 میں تم سے کہتا ہوں کہ اگر تمہاری صداقت
 فریسوں اور سفاروں کی صداقت سے زیادہ نہو تو
 تم آسمان کی بادشاہت میں داخل نہو گے *
- ۲۱ (۲۲) تم نے سنا ہی کہ قدیموں نے کہا
 کیا ہی کہ دو تو خون مت کر پر جو کوئی خون
 ۲۲ کرے عدالت سے سزا پاریگا“ (۲۳) پر میں تم سے
 کہتا ہوں کہ جو کوئی اپنے بھائی پر بی سبب غضب
 کرے عدالت سے سزا پاریگا اور جو کوئی اپنے بھائی کو
 کہے کہ ای بد ذات پنچایت سے سزا پاریگا اور جو کوئی
 ۲۳ ای کافر کہے جہنم کی آگ کی سزا اٹھاریگا (۲۴)
 پس اگر تو اپنی نذر قربانگاہ پر پہنچاوے اور
 وونہیں یاد کرے کہ تیرا بھائی تجھ سے کچھ قضیہ
 ۲۴ رکھتا ہی تو قربانگاہ کے سامنے اپنی نذر چھوڑ
 اور چلا جا پہلے اپنے بھائی سے ملاپ کر اور تب
 ۲۵ آکر اپنی نذر چروما (۲۵) اپنے مدعی کو جلد راضی
 کر جب تک تو اُسکے سانہہ راہ میں ہی نہو کہ
 مدعی تجھ کو حاکم کے حوالہ کرے اور حاکم تجھ کو
 ۲۶ پیادہ کے اور تو قید میں ڈالا جاوے (۲۶) میں
 تجھ سے حق کہتا ہوں کہ تو وہاں سے نہ چھوٹے گا
 جب تک پچھلی کوری ادا نہ کرے

M'CULLOCH ENGLISH GRAMMAR.

A Manual of English Grammar, Philosophical and Practical; with Exercises; adapted to the Analytical Mode of Tuition, for the use of Schools, or of Private Students. By the Rev. J. M. M'Culloch, A. M., Minister of Kelso; Author of "A Series of Lessons, in Prose and Verse, progressively arranged," "A Course of Elementary Reading in Science and Literature," &c.

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"The rules are remarkably perspicuous and well defined, and the exercises are copious and admirably fitted for the present advanced state of education. We are particularly pleased with the author's method of simplifying the verb, and of freeing it from the obscurities which have hitherto defaced our school-grammars; and we are glad to see that that part of the work which treats of the derivation of words, has received the attention so justly due to its importance. We may venture to predict, that the reign of the crude and ill-digested compilations of former authors is now at an end."—*Dumfries Courier*.

"In this little yet comprehensive volume, the author has conveyed, in plain and pleasing language, an epitome of the principles of English Grammar, as accurate and philosophical as it is simple and easily intelligible. He has produced a work which must divest grammar of much of the repulsive character that it usually presents to the reader, and which will, we do not hesitate to predict, very soon become widely popular, and supersede all the imperfect grammar-books now in use."—*Aberdeen Observer*.

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Intended to improve Children in the Practice of Observation, Reflection, and Description; on the System of Pestalozzi, edited by John Frost, A. M. 1 re.

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"Every part of these lessons is interesting to the child, both on account of the active operation into which his own mind is necessarily called by the *manner* in which the lessons are given; and also by the attractive nature of many of the *materials* which form the subject of the lessons. In the first and most elementary series, the pupil is *simply taught* to make a right use of his organs of sense, and to exercise his judgment so far only as relates to the objects about him; and accordingly the matter brought before him at this stage, is such that its obvious properties can be discovered and described by a child who has acquired a tolerable knowledge of his mother tongue."

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P. S. D'ROZARIO.

Church Mission Press, July 8, 1837.

—
From the Gyananeshun, June 8, 1836.

We have been kindly favored with a copy of the 1st part of a Dictionary in English, Bángalí and Hindústání, in the Roman character, to be published in four parts by Mr. P. S. D'Rozario, of the Church Mission Press. We are sorry we could not afford time to examine the contents of the work with that attention which an undertaking of so great importance demands. We shall therefore, for the present, content ourselves with quoting the opinions pronounced upon it by two of the most eminent critics in India—the Rev. Dr. Mill and the Rev. Mr. Yates.

Opinion of the Rev. Dr. Mill, Principal of Bishop's College.

"From my inspection of the first part of the Dictionary, I am fully enabled to say that the adaptation of both Bángalí and Hindústání words to the English, seem to be made with care and judgment,—and the work is, in my opinion, calculated to be extensively useful."

Opinion of the Rev. W. Yates, compiler of Grammars of the Sanscrit and Hindústání languages.

"I am happy to see that Mr. D'Rozario has advanced so far in the printing of his Dictionary, and judging of the other parts by the first, I think it will do him great credit. He has displayed considerable skill in the plan which he has adopted, and in the interpretation of the words which he has given both in Bángalí and Hindústání. The work will be alike useful to Europeans and Natives: to the former in the study of the Bángalí and Hindústání, and to the latter in the study of the English. To both these classes it may be safely recommended as calculated to afford them that assistance which they require. A Dictionary of the kind was much needed, and I hope Mr. D'Rozario will realize a sufficient number of subscribers to remunerate him for the great labor he has taken in its compilation. A person disposed to be hypercritical might find many faults with the work, but to such individual it is sufficient to say,—Let him who condemns it try to produce a better."

From the Reformer, June 5, 1836.

Sometime ago we published the prospectus of this useful work, and recommended it to the attention of the public. We have now before us a portion of it which the Compiler has kindly sent for our inspection. The plan of the work is as follows. The consecutive order of words adopted by Dr. Johnson with their meanings as given in the smaller editions of the Doctor's work, is strictly adhered to, and accents and parts of speech denoted by proper marks. Then follow the Bángalí and Hindústání definitions or rather translations of the definitions given by Johnson, with such modifications as the idiom of these languages requires. The Roman character, according to the scheme of Mr. Trevelyan, is adopted for the expression of these Oriental languages, so that to a European who understands English this work will afford a ready and easy means of acquiring a tolerable knowledge of these languages. To the Natives of the country, few of whom know both the Hindústání and the Bángalí well, this Dictionary will afford a ready and easy means of acquiring a tolerable knowledge of these languages which no other plan could easily supply. The immediate juxtaposition of these two sister languages in which the same sounds are very frequently used with but little variation, will be an excellent key to the etymology of many terms the origin of which are scarcely known to the generality of the people; and therefore the terms themselves are frequently misapplied by them.

From the Friend of India, June 9, 1836.

We have received the first of the four numbers of this Dictionary, compiled with great labour and accuracy by Mr. D'Rozario, which we beg to recommend to all those who patronize the acquisition of Bángalí and Hindústání through the Roman alphabet. There is nothing, in our opinion, to object to in the work, but the Romanization of the Native words, and the horns and tails, by which our fine characters are caricatured to represent Bángalí and Hindústání words. The Dictionary is very full; it gives first the original word; then the meaning in English, and lastly, the interpretation in Bángalí and Hindústání, the one in Roman, and the other in Italic characters, for the sake of clearness. As far as we have had leisure to examine the philological execution of the work, it appears to possess much merit.

From the Calcutta Christian Intelligencer for July, 1837.

There is every thing to recommend this work. To the Englishman it affords a ready key to these languages; to the Native Student, for whose use it is primarily intended, it affords a ready and easy means of acquiring a knowledge of two foreign languages. It extends its usefulness to three classes, while its cheapness brings it within the reach of all, from which circumstances it is likely to command an extensive circulation.

SAILOR'S HOME.

The Committee of "The Sailor's Home" beg to call the attention of the benevolent public to the claims of this institution. The object of the Society is to protect Seamen from the many ills to which they are exposed, and to provide a refuge for them in the port of Calcutta, and in every way to advance their present and future interests.

Subscriptions and donations will be thankfully received by the Secretaries, Rev. T. Bonz, and J. W. Alexander, Esq. Calcutta.

THE ORIENTAL CHRISTIAN SPECTATOR

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To persons residing without the bounds of Bombay, the magazine is forwarded by the ordinary Post, or Banghy, except when special orders to the contrary are given to the Agent. The postage to all the stations in India, varies from four to six annas a number.

Should the now cheap rate of its transmission throughout the country, lead to a considerable increase of the subscribers, particularly in the Presidencies of Madras and Bengal, a regular supply of intelligence connected with the spread of the gospel, and the other topics treated of, will be procured from Europe by way of Egypt, and regularly communicated; and the work will be enlarged in size, without any additional charge being made.

Orders may be addressed to Mr. W. Chapman, the Agent to the Magazine, Ambrolie, Bombay. October, 1837.

ACKNOWLEDGMENTS.

CALCUTTA BIBLE ASSOCIATION.

<table style="width: 100%; border-collapse: collapse;"> <tr><td>H. J. Woodcock, Esq. Rs.</td><td style="text-align: right;">50 0</td></tr> <tr><td>D. McDonald, Esq.</td><td style="text-align: right;">10 0</td></tr> <tr><td>W. H. Bolst, Esq.</td><td style="text-align: right;">10 0</td></tr> <tr><td>R. H. Cockerell, Esq.</td><td style="text-align: right;">10 0</td></tr> <tr><td>C. Tucker, Esq.</td><td style="text-align: right;">50 0</td></tr> <tr><td>L. Hardman, Esq.</td><td style="text-align: right;">5 0</td></tr> <tr><td>From a Friend,</td><td style="text-align: right;">5 0</td></tr> <tr><td>Ditto Ditto,</td><td style="text-align: right;">4 0</td></tr> <tr><td>Rev. W. O. Ruspini,</td><td style="text-align: right;">10 0</td></tr> <tr><td>R. Wall, Esq.</td><td style="text-align: right;">4 0</td></tr> <tr><td>P. C. Smith, Esq.</td><td style="text-align: right;">10 0</td></tr> <tr><td>L. Carmichael, Esq.</td><td style="text-align: right;">16 0</td></tr> <tr><td>C. Dearie, Esq.</td><td style="text-align: right;">16 0</td></tr> <tr><td>E. P. Smith, Esq. Ghazee- pore, (Donation,)</td><td style="text-align: right;">100 0</td></tr> <tr><td>E. P. Smith, Esq. Ghazee- pore, (Annual,)</td><td style="text-align: right;">50 0</td></tr> </table>	H. J. Woodcock, Esq. Rs.	50 0	D. McDonald, Esq.	10 0	W. H. Bolst, Esq.	10 0	R. H. Cockerell, Esq.	10 0	C. Tucker, Esq.	50 0	L. Hardman, Esq.	5 0	From a Friend,	5 0	Ditto Ditto,	4 0	Rev. W. O. Ruspini,	10 0	R. Wall, Esq.	4 0	P. C. Smith, Esq.	10 0	L. Carmichael, Esq.	16 0	C. Dearie, Esq.	16 0	E. P. Smith, Esq. Ghazee- pore, (Donation,)	100 0	E. P. Smith, Esq. Ghazee- pore, (Annual,)	50 0	<table style="width: 100%; border-collapse: collapse;"> <tr><td>W. H. Valpy, Esq. Rs,</td><td style="text-align: right;">100 0</td></tr> <tr><td>Rev. D. Ewart,</td><td style="text-align: right;">8 0</td></tr> <tr><td>Rev. W. S. Mackay,</td><td style="text-align: right;">8 0</td></tr> <tr><td>H. Woollaston, Esq.</td><td style="text-align: right;">12 0</td></tr> <tr><td>Dr. F. H. Brett,</td><td style="text-align: right;">3 0</td></tr> <tr><td>Mrs. Sherriff,</td><td style="text-align: right;">3 0</td></tr> <tr><td>D. W. Madge, Esq.</td><td style="text-align: right;">4 0</td></tr> <tr><td>G. E. Henwood, Esq.</td><td style="text-align: right;">4 0</td></tr> <tr><td>W. Byrn, Esq.</td><td style="text-align: right;">6 0</td></tr> <tr><td>M. Johnstone, Esq.</td><td style="text-align: right;">6 0</td></tr> <tr><td>Mrs. Oakes,</td><td style="text-align: right;">6 0</td></tr> <tr><td>T. Black, Esq.</td><td style="text-align: right;">9 0</td></tr> <tr><td>Col. A. Watson,</td><td style="text-align: right;">6 0</td></tr> <tr><td>G. H. Poole, Esq.</td><td style="text-align: right;">6 0</td></tr> <tr><td>Mr. James Irvine,</td><td style="text-align: right;">2 8</td></tr> <tr><td>Mr. M. S. Allen,</td><td style="text-align: right;">6 0</td></tr> <tr><td colspan="2" style="text-align: right;">J. M. Vos, Cash Secretary.</td></tr> </table>	W. H. Valpy, Esq. Rs,	100 0	Rev. D. Ewart,	8 0	Rev. W. S. Mackay,	8 0	H. Woollaston, Esq.	12 0	Dr. F. H. Brett,	3 0	Mrs. Sherriff,	3 0	D. W. Madge, Esq.	4 0	G. E. Henwood, Esq.	4 0	W. Byrn, Esq.	6 0	M. Johnstone, Esq.	6 0	Mrs. Oakes,	6 0	T. Black, Esq.	9 0	Col. A. Watson,	6 0	G. H. Poole, Esq.	6 0	Mr. James Irvine,	2 8	Mr. M. S. Allen,	6 0	J. M. Vos, Cash Secretary.	
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TRACT AND BOOK SOCIETY.

Sept. 15. Kurnaul Tract Society through Lt. J. H. Wakefield, ..	Rs. 20	
„ 30. Mr. Hay for Books sold at the depository,.....	414	0 0
Oct. 20. Rev. G. Pearce,	3	0 0
„ — Rev. T. Sandys,	3	0 0
„ 23. Collected by Miss Jane Page at Monghyr and Bhaugulpore,	106	10 8
Total, ..	546	10 8

C. PIFFARD, *Cash Secretary.*

BENGAL AUXILIARY MISSIONARY SOCIETY.

Hon. T. B. Macaulay, Esq. for 1837,	Rs. 32	0 0
Ladies' Society,.....	272	12 0

T. BOAZ, *Secretary.*

CALCUTTA SEAMEN'S FRIEND SOCIETY.

Brigadier Oglander,	Rs. 25	H. S. Barnard, Esq.	Rs. 10
Capt. Blyth,	4	Capt. Sage,	20
„ Goldie,	10	J. B. Elliot, Esq.	10
„ Duncan McLean,	10	R. Johnston, Esq.	10
J. Spence, Esq.	10	A. Trotter, Esq.	20
J. M. Vos, Esq.	5	J. C. Dick, Esq.	20
Rev. J. Bradbury,	10	R. Trotter, Esq.	32
By Capt. Sage at Dinapore,		Various donations, under 8 Rupees,	78
W. Richards, Esq.	50		

T. BOAZ, *Secretary.*

NATIVE FEMALE SCHOOL SOCIETY.

J. W. Alexander,	Rs. 40	Captain F. W. Birch,	Rs. 20
Rev. Thos. Boaz, Annual,	16	Hon'ble H. Shakespear, Annual,	36
A. Colvin, Esq.	20	Hon'ble T. B. Macauley,	36
W. Ainslie, Esq.	20	A. CAMPBELL, <i>Secretary.</i>	

The Congregation and Friends connected with the Circular Road Chapel have resolved to erect a tablet in the chapel to the memory of the late Dr. Carey.

Acknowledged,	Rs. 376	0 0
Mr. S. G. Wyatt,	10	0 0
Captain Holmes,	10	0 0
E. Grey, Esq.	10	0 0
Rev. W. Brown,	5	0 0
Mr. Baker, Serámpur,	10	0 0
Joseph Richardson, Esq.	10	0 0

Subscriptions will be thankfully received by Mr. Penney, Circular Road Chapel.

SUBSCRIPTIONS RECEIVED ON ACCOUNT OF THE CALCUTTA CHRISTIAN OBSERVER.

Aug. 12th. V. Hurley, Esq. Rs. 5 0 0	Sept. 14th. B. J. Colvin, Esq. 20 10 6
„ 16th. Miss E. Thomson, .. 14 0 0	„ 18th. R. S. Homfray, Esq. 10 0 0
„ 18th. M. M. Manuk, Esq. 10 0 0	„ — J. W. Alexander, Esq. 10 0 0
Sept. 1st. Rev. J. Vaughan, ... 4 0 0	„ 22nd. Major D. Williamson, 10 0 0
„ 8th. Rev. A. Garstin, .. 8 0 0	„ 23rd. A. F. Smith, Esq. .. 1 8 0
„ — Rev. W. Parish, ... 20 0 0	„ 25th. J. A. Dicey, Esq. .. 5 0 0

SUBSCRIPTION AND DONATIONS RECEIVED BY THE CALCUTTA AUXILIARY BIBLE SOCIETY IN THE MONTH OF SEPTEMBER, 1837.

Received from the Secretary of the Nassirábád Association, Contribution, ..	Ks. 247	0 0
Ditto J. R. Colvin, Esq. Sub. 1836-37,	16	0 0
Ditto Mrs. Brietzcke, do. for the months of Oct. Nov. and Dec.	6	0 0
Ditto Lieut. Fenning. Sub. 1836-37,	50	0 0

Co.'s Rs. ... 319 0 0

J. ROXBURGH, *Secretary.*

J. Church, Esq. Singapore, for Mr. Sutton's School at Cuttack, ... 50 0 0

J. THOMAS.